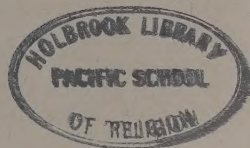


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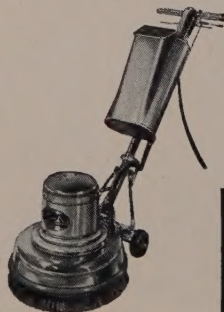
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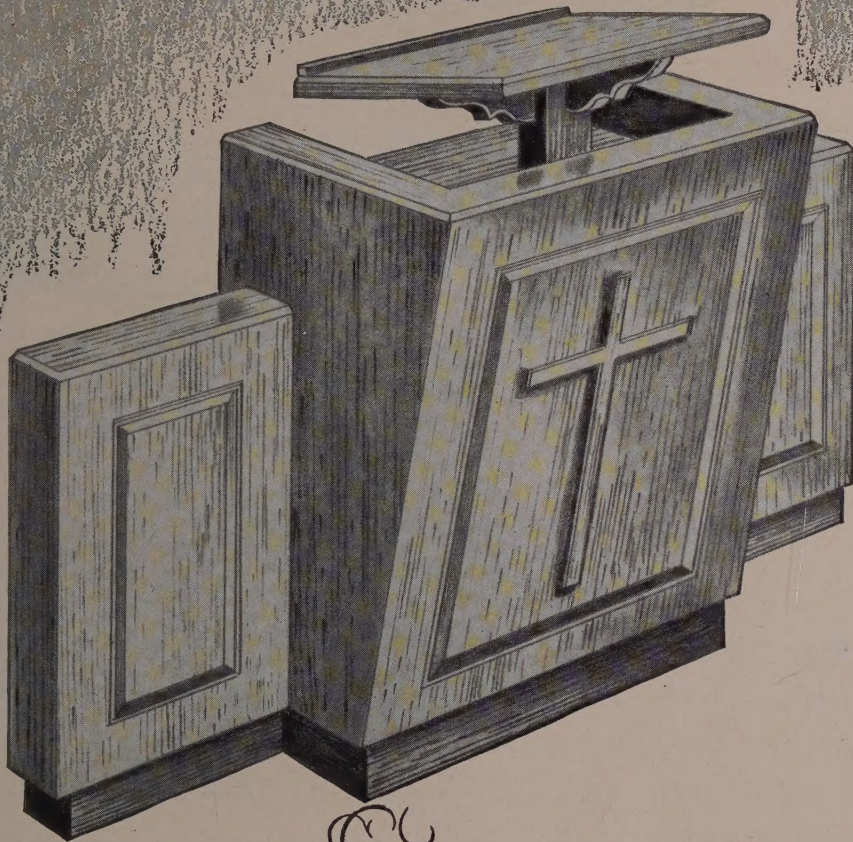
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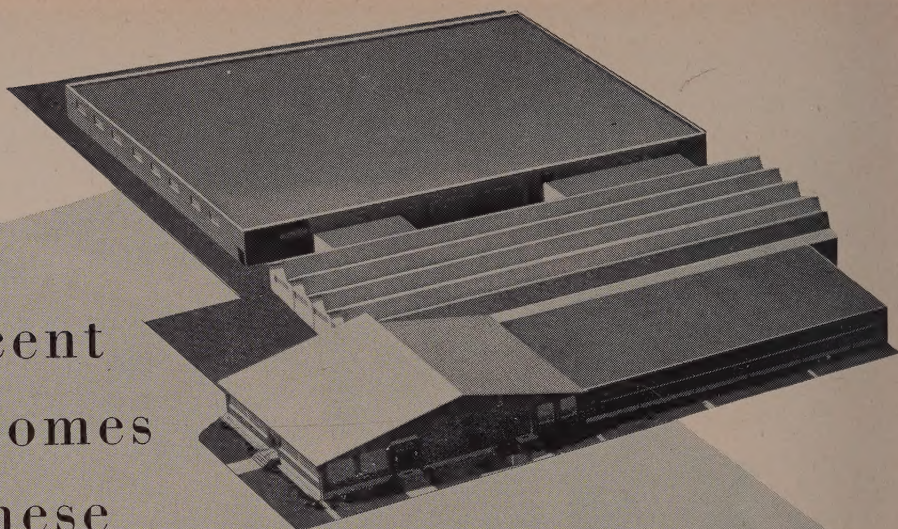
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Editorials

One Generation Churches

Shall we plan our church buildings so that they will serve for a single generation? No, I am not facetious. As far as the churches in our great cities are concerned, progress itself is forcing us to that point of view. The churches in rural areas and small communities need not worry about this for a while, but in the cities you can make out a good argument.

First is the changing city. A good residential area lasts for about a generation. Nationalistic movements and industrial changes make a relocation necessary within a few years. Most churches seventy-five or a hundred years old will find that they have moved their site once, twice, or even three times to keep up with the changing city. Cities will inevitably change in the future as they have in the past. Why not recognize it and stop trying to build church buildings for eternity?

Next is the fact that changing concepts of worship and education will make the building erected today obsolete a generation from now. One of the saddest sights in our cities is to see the great stone structures, dreams of preachers and architects, standing idle in today's traffic. They are monuments to the past rather than a service to our age. If we plan a building for but one generation we escape this tragedy.

Thirdly, there will be a tremendous financial advantage in the one generation building. The church built for our generation will have lighter construction, more window area, rooms which are one hundred percent functional. What the next generation may wish we do not know. If we build for a single generation we will avoid the extravagances of the heavy immobile structures.

Fourthly, churches need to learn the lesson that can be learned from one generation buildings. Most churchmen and churchwomen know very little about the real purposes of a church building. They feel that the building, like Jesus Christ, should be the same yesterday, today, and forever. This type of thinking handicaps many churches when they seek to erect buildings adapted to their programs. The emotional argument built up around the idea of the permanency of a church building is definitely an obstacle in the path of progress.

The same farmer who pointed out with pride his great barns with milking machines, tractors, and other mechanical equipment saw no necessity for any change in program or building of their seventy-five year old church.

The same businessman who had an open house for his new factory with its automatic belts, public address systems, and moving stairs said: "I like the simplicity of the church of my boyhood where the Bible classes met in the church pews."

Somewhere today there is a church which is being built for many years. Stones are piling up, prayers are being offered, and the congregation is sure that the spires they are erecting will inspire their great-grandchildren. Would it not be wiser to recognize the changing world and resist the temptation to build religious programs for our great-grandchildren, and realize that change (I am not saying progress) is one of the sure things of life?

They Are the Sheep of Your Flock

Traveling from church to church, as the editor has been doing for a number of years, brings the opportunity for many quiet, confidential talks with ministers and their wives. When the children are in bed and the period of relaxation comes they tell of their joys and their disappointments.

In one of these talks we were discussing a congregation which must have more than its share of difficult personalities. Dr. Jowett in his Yale lectures on preaching pointed out that a young minister often went out to his first parish expecting to lead into the ways of righteousness quiet, docile sheep. But once located he learned that he had to deal with "obstreperous old rams." This couple had learned that lesson the hard way.

It was the wife who resolved the matter.

"But why should we be so testy about the matter? These are the people with whom we must work to build the Church of Christ."

I am reminded of one sentence which appears in the letters of George Washington, time and time again. Washington was not a man of many words. Some editors give him little credit for intelligence or ability. But he possessed patience. In that cold winter at Valley Forge soldiers deserted; his companion officers challenged his leadership; Congress refused to raise money to clothe and feed the army. Everything looked black.

Associated Press Recognizes Church Fund-Raisers

Last year The Associated Press released an extended story on the work of professional fund-raisers in American churches.

Under the heading, "Churches Hire 'Pros' to Raise Big Cash" the release states that hundreds of American churches are reversing the "do it yourself" trend by hiring professionals to take over the job. It gives the total for 1956 as 2000 professionally directed campaigns which will raise a total of \$300,000,000.

The article deals very fairly with the arguments pro and con concerning the work of professionals. For instance:

"How can a church afford to pay a man up to \$1000.00 per week for one expert's service. The answer is, according to hundreds of satisfied customers, that the professionals can usually help a church to raise a far larger sum than it could have raised with entirely local talent."

On the other side of the subject it states:

"Critics charge that some professionally-run canvasses appeal more to the motive of human pride—which Christ condemned as a cardinal sin—than to the spirit of love and gratitude toward God which ideally prompts the churchman to give. Often, they say, church members are shamed into giving larger pledges than they want to make in order to 'keep up with the Joneses.'"

At this time General Washington again wrote in his diary, "If you can't have people as you want them you must take them as they are."

This would not be a good slogan to publicize in your study, but it would be well to carry it in your heart. Great churches have been built on the efforts of average people. Jesus chose an unlikely lot for his Church. Some were boastful, some were fearful; at least one became a traitor to the cause.

S. D. Gordon, a sermonizer and essayist of two generations ago, gave us in one of his books a discussion between Jesus and the angel Gabriel regarding the progress of his kingdom on earth.* Jesus explained his plan of selecting twelve men, then training them for his work. Gabriel questioned him about the qualities of these men. They did not look too good to him. Finally the angel got to the sixty-four dollar question.

"It looks bad to me," said Gabriel. "Suppose these fishermen and commoners fail you; suppose they prove unequal to the task. What will you do then?"

"They must not fail; should they fail I have nothing else."

In a sense we are in the same position in the local church. Every Christian organization has its supply of rams. But we must work with them to achieve the goal which has been assigned to us. A big job? It surely is. By some standards our

*The editor is telling the story from memory. Don't be too hard on him if he misses a word or two.

The fund-raisers, of course, answer this criticism by showing that their efforts not alone bring more cash, but also improve the spiritual life of the church, which means larger congregations and a keener sense of stewardship.

The release does justice to the situation of today, although some of its figures seem hard to justify. But it does show a new, awakened sense of stewardship which enabled the churches in the year 1956 to invest \$773,000,000 in new church buildings. The methods of the professional fund-raisers are being more and more realized by the amateurs, who are now beginning to profitably benefit from the improvements in technique learned by the professionals. (See articles, "The Church and Money" by David S. Ketchum on page 12 of this issue, and "What You Can Learn from the Professional Fund-Raiser" by William H. Leach on page 16 of the October 1956 issue. Both articles deal with the adaptation of the techniques of the professional fund-raisers in planning your own local church campaign.)

One item in the release appears to be so astounding that we question its accuracy. It states that there are about 400 fund-raising firms working with churches in the United States. Possibly the compositor made an error in this figure. If it is accurate, we would certainly like to see the list compiled.

entire work is foolishness. But that is God's plan.

There is an apocryphal statement credited to Abraham Lincoln. Given the heavy task of saving the Union, he found opposition and misunderstanding from his closest staff members. But he was a philosopher and he defined statesmanship as "using human cussedness for the public good."

He Kept the Door Ajar

In his delightful book of devotions, *Everyday Religion*,* Joseph Fort Newton tells us of a story which made him feel like a Christian for an entire week.

The name of the story is The Dry Wood. It concerns a simple Catholic priest who worked in the London slums for fifty years before he had his call to immortality. Worn out at last he was received into heaven. His people noticed that from that time there was always a bit of glory shining from the sky. They rationalized it to mean that the good father had either forgotten to close the door to heaven or that he left it a "wee bit" open that the light from its beauty could reach those on earth.

Even at this third place reading the incidence has seemed to shed a little light into this dark January day.

*Abingdon-Cokesbury Press, 1950, 240 pages.

Why Men Do Not Read the Bible

Frank H. Ballard

Thy word is a lamp unto my feet, and a light unto my path.—**Psalms 119:105.**

The word of God, as the Psalmist understood it, was a very small part of our Bible. From our point of view it omitted all the parts that are most essential. But he loved it and studied it and found that it made him wiser than all his teachers.

The position today is not so satisfactory. The Bible is praised by many people and for many reasons. It would not be difficult to quote eloquent tributes both from ancients and moderns, even from people who are not generally regarded as eminently religious. But it is sadly neglected. You may see people reading all sorts of books and papers in trains, but rarely see them with a Bible. You may see a beautifully bound family Bible in many old-fashioned sitting rooms, but it has a vase of flowers standing on it and shows little signs of being read. Even people who are considered educated, who would blush if they made a mistake in grammar, are guilty of many howlers in their knowledge of scripture and never think it necessary to apologize. Even young people intending to go into the Christian ministry will pass easily an entrance examination into a theological college, and fail in papers dealing with the Old and New Testaments.

Some Reasons Why

It may be because they think they know it all. They learned a certain amount years ago in their school days. They have listened to sermons expounding texts and parables. They find many references in the course of their general reading. The result is that they fancy they know it. Actually the Bible is like nature, great and wonderful, and the more you learn the more there is to learn. I may claim to have been a student of the book most of my life, but I am ready to confess that there are parts I know little about, and even the parts I know best I am far from exhausting.

Some people, I expect, would tell us they have no time for Biblical study. And we may, up to a point, sympathize with them. How to live on twenty-four hours a day is to many of us a great problem. We have our daily work to do. We must find time for eating and drinking, for recreation and for family life. Then there is sleep. Perhaps we hardly realize how much of our life we spend in bed. There is not much time left for reading, and what there is we need for modern books dealing with the actual problems of today. If we are interested in intellectual things at all we are bewildered by the books we are advised to read. Good books, bad books,

indifferent books, they pour from the presses, and good friends come to us and say, "You must read this," or, "You must read that." Then there is the newspaper. Probably most of us give too much time to the daily paper, yet we can't neglect it altogether if we are to understand at all the world in which we live and our duty in it. So the days pass with hardly any time at all given to serious literature, dealing with the problems that abide year after year and century after century.

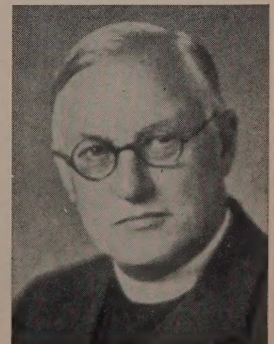
Believe me, the minister knows the difficulty as well as anyone, and better than most people. There have been periods in my life when I have had to take myself seriously in hand and say, "If it comes to be a choice between, let us say, the prophets and the most popular writer of the day, or the apostles and Bernard Shaw or one of his successors, there can be no doubt where the choice should rest." I don't want to discourage anyone from reading any good book, but if it crowds out the Christian scriptures we are the losers.

But I fancy that someone will say that he does not read the Bible because modern knowledge and Biblical criticism have undermined its authority. Now this opens up an immense subject to which I cannot do justice. But you know in a general way what is meant. First there is, or seems to be, the conflict of religion and science. The Bible tells you how the world was created. It is not what your children are taught in the day school. The Bible assumes a theory of the universe, with a flat earth, heaven above, and waters beneath, very different from the universe assumed in all modern education. Then there is the higher criticism, which most laymen don't know much about, but they have a vague idea that it has upset many of the old ideas about the Bible and

(Turn to page 26)

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. An ordained Congregational minister, he had previously served churches in Cheshire, Bristol, and London. He has been moderator of the National Free Church Federal Council. The author of many books and magazine articles and a frequent contributor to **Church Management**, his latest book publication is the exposition of Psalms 90-150 in **The Interpreter's Bible**.



Seven Words to the Cross

James Iley

A unique series of sermon outlines based on the statements made to Jesus during the time that he was on the cross.

There have been many books and sermons about the seven words from the cross. But there were also seven words spoken to the cross, words spoken by those who observed the supreme tragedy of history. We usually speak words of comfort to a dying man. To the dying Jesus, however, men spoke the word of indifference, of malice, of mockery, of curiosity, of challenge—all words which were far from comforting. But then the mood changes, for the final words spoken to the cross are the word of conviction and the word of supplication.

Here, then, are the outlines for a series of sermons on the seven words to the cross.

I. The Word of Indifference

And they that passed by railed on him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.—Matthew 27:39-40.

1. It was the voice of a multitude.

There is nothing as fickle as a crowd.

"O judgment! thou art fled to Brutish beasts and men have lost their reason."—Shakespeare

Illustration: George Dewey.

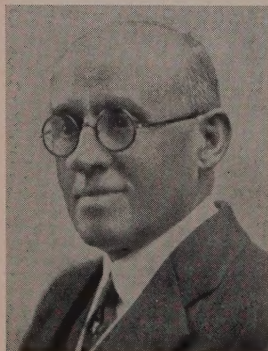
2. Christ always was compassionate to the multitude.

"I have compassion on the multitude."

"They are as sheep without a shepherd."

3. They asked the impossible.

"Save thyself!"



JAMES ILEY

Dr. Iley, who observed his eighty-seventh birthday last December, is a retired minister of the Primitive Methodist Church. During his active ministry he served in many of his denomination's churches and participated widely in the larger denominational activity. Born in England, he came to this country at the age of 25 and has spent his entire ministry here. The Doctor of Divinity degree was conferred on him by Milton University, Baltimore, Maryland.

No man can save himself if he wishes to save others.
Illustrations: John Wesley, Abraham Lincoln, William Booth.

II. The Word of Malice

In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.—Matthew 27:41-43.

1. The chief priests.

Representatives of religion.

The word "priest" is always associated with religion.

2. The ones who ought to have helped were the ones who hindered.

Is that not very often true in human life?

Are you a hinderer or a helper?

3. They were held with the devil of jealousy.

He was instituting a new religion.

They stood for a formal Judaism.

He stood for a life-giving Christianity.

4. They were religious, but not Christian.

The two contrasted.

Heathen priests versus Christian Missionaries.

Illustration: Guatemala C. A.—1925

5. Christ had denounced:

A. Their rapacity in the temple.

B. Their formalism in daily life.

So they maliciously prated against him.

III. The Word of Mockery

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.—Luke 23:36-37.

They had tried indifference. They had tried malice. Now they turn to him in mockery.

1. These soldiers had just put up the sign upon the cross.

"This is the King of the Jews."

Thus they insulted Jesus.

Thus they insulted the Jews.

(Turn to page 54)



Listen--The Angelus: Listen--The Soul

Henry H. Schooley

I recently received a letter from the Providence Youth Council, announcing an "Angelus Project." Such a project envisages the tolling of the church bells of our city for one full minute at 6:00 P.M., every day from Easter to Pentecost. This ringing of the church bells would be a call to all people to pause in their busy rush of life and pray for world peace.

The Angelus tradition is one of the most beautiful that has come down to us in religion, poetry, and art. It formalized, as perhaps you know, the belief in the incarnation. So three times a day, morning, noon, and at eventide, when the church bells tolled, people would stop whatever they were doing and bow their heads in prayer, thus permitting man's spirit to intune itself with God's spirit, and God's spirit to work in and through man. Who can ever forget that beautiful painting of the French artist Millet, called "The Angelus"? It depicts some humble peasants, a man and wife, out in a potato field. Off in the dim distance can be seen the stately steeple of a cathedral. At the sound of its bell the artist pictures the husband taking off his hat and

bowing his head, while his wife has her head bowed and her hands folded in prayerful adoration.

I sincerely hope that this Angelus Project on the part of the Protestant youth of our particular city will meet with an overwhelming response from all our churches, whether they have bells to toll or not. We can all do our mite in advertising its imperative mission of peace. And, therefore, I would not want you to think for a moment that I am in any way speaking disparagingly of its noble motive when I voice this one prejudicial thought about it. I am not. I only regret that my own church does not have a bell which I myself could toll at that precise, prayerful pause for peace.

(Turn to page 34)



HENRY H. SCHOOLEY

Mr. Schooley is the minister of the Church of the Mediator (Universalist), Providence, Rhode Island. He holds degrees from Tufts College, Wyoming Seminary of Kingston, Pennsylvania, and Crane Theological Seminary of Medford, Massachusetts, and has done graduate work at Harvard and Brown Universities. In 1954 he was president of the Rhode Island State Council of Churches.



THE ANGELUS BY JEAN FRANCOIS MILLET

Statistics on Church Giving^{*}

Contributions totaling \$1,842,592,260 are reported by fifty Protestant and Eastern Orthodox denominations in the United States. Of this amount, 80.6 percent—\$1,484,490,642—was for local congregational expenses. Contributions to benevolences, including home and foreign missions, amounted to \$358,101,618, or 19.4 percent of the grand total.

Forty of the fifty bodies reported both in 1954 and 1955. These reported a gain of 11 percent from reports in 1954 to reports in 1955—a gain of 11.8 percent for congregational expenses and a gain of 7.9 percent in benevolences.

The per member contribution in the forty bodies reporting both years was \$53.94 reported in 1955 as compared with \$49.96 reported in 1954—a gain of 8 percent. These bodies reported a per capita contribution of \$10.51 for benevolences and \$43.46 for congregational expenses.†

Of these forty bodies, thirty-four reported a net gain in total contributions for 1955, while six reported decreases. Considering benevolences alone, twenty-nine reported increases while eleven reported decreases.

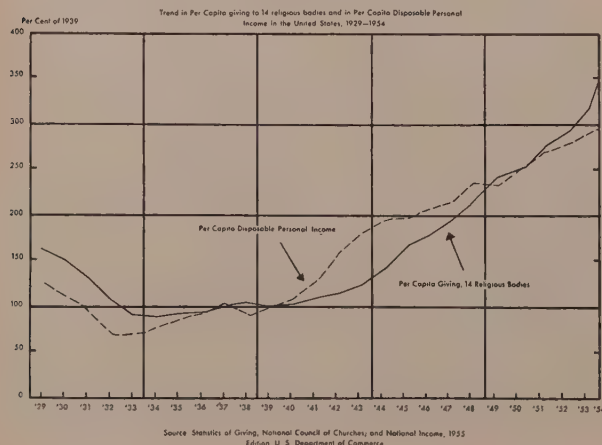
Foreign Missions

For foreign missions, a total of \$63,578,720 was reported by forty-eight bodies for 1955. For thirty-nine who reported comparable figures in 1954 and 1955, the total figure decreased from \$60,243,085 in 1954 to \$58,418,967 in 1955. This is a per member gift of \$1.84 in 1955 as compared to \$1.95 in 1954.

Giving from 1929 to 1954

Fourteen denominations have provided annual reports since the year 1929. These computations run through the year 1954, the figures reported in 1955 being considered as the reports for 1954. The year 1939 is taken as the base year with which comparisons are made, inasmuch as it was the year before World War II affected the United States

†Per member figures for the forty bodies differ slightly from the figures shown on the opposite page.



economy.

On the chart below will be seen the trend in contributions to the fourteen denominations, per member, compared with the trend in per capita disposable personal income (total personal income minus taxes), both of these being considered as a percentage of the figures for 1939.

For 1939 these fourteen denominations reported a per member contribution of \$12.80. For 1929 the figure was \$20.91. For 1954 the figure was \$45.10. The per member figure for 1929 was 163.4 percent of that for 1939. The figure for 1954 was 350.2 percent of that reported for 1939.

The data for per capita disposable personal income in the nation show somewhat the same general trend, but with some marked variations when compared with the per member church figures.

For example, per capita disposable personal income in 1929 was 126.8 percent of that for 1939, while that for 1954 was 298 percent of that for 1939.

Thus, as a percentage of 1939, per member contributions were higher than disposable personal income in the years 1929-36; generally lower in the period 1940-48; and again higher since then in most years of the latest period.

No attempt has been made to explore the factors that may have made for these variations—if, indeed, they could ever be discovered. They have given rise to speculations as to relationships. Are the recent relatively high figures for per member contributions the result primarily of special interest in, and efforts to secure, new church buildings? There is some evidence that this is an important factor.

New Building

For all religious bodies of all faiths, the value of new church construction in 1939 was about eighty cents per member; in 1929, about \$3.00 per member; and in 1955, over \$7.00 per member. The figure in 1955 was thus roughly 900 percent of that for 1939; while that for 1929 was nearly 400 percent of that for 1939.

Joint estimates just received from the United States Departments of Labor and Commerce indicate that in 1956, 773 million dollars were spent for construction of religious buildings in the United States. This figure, a new all-time high, represents a five percent increase over the 734 million dollars spent in religious building construction in 1955.

The question is often asked as to whether or not all these figures indicate that the giving to churches is good or poor, considering the inflation of recent years. That question cannot be answered definitely with these data. Undoubtedly, the costs of rendering church services have also been affected by the inflation.

^{*}Information in this article, except the 1956 building figures, is taken from material supplied by the Joint Department of Stewardship and Benevolence of the National Council of Churches. Building figures are estimates from the United States Departments of Labor and Commerce.

TOTAL CONTRIBUTIONS FROM LIVING DONORS

Religious Body	BENEVOLENCES		Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership
	Budget	Total					
1. Adventist: Seventh-day	\$ 43,940,941	\$ 43,940,941	\$ 43,940,941	\$ 10,242,286	\$ 54,183,177	\$ 9,912,552	277,085
2. Baptist: "American Convention"	5,840,849	6,022,070	\$ 1,260,793	7,282,863	45,165,976	1,252,804	1,526,210
3. "National Convention U.S.A. Inc." .....	.....	.....	.....	.....	.....	214,443	.....
4. North American General Conference	480,578	556,437	271,388	827,825	3,318,994	4,146,819	44,054
5. Seventh Day General Conference**	52,885	.....	226	59,196	151,500	210,696	5,100
6. Southern Convention .....	.....	.....	.....	58,360,247	276,476,036	334,836,283	10,836,862
7. Brethren: Progressive (National Fellowship)** .....	.....	411,197	.....	961,921	1,373,118	.....	18,988
8. "Church of the Brethren"	1,217,490	2,145,645	65,914	2,207,359	9,130,616	291,760	172,271
9. "Brethren Church (Ashland, Ohio)	1,207,111	1,092,113	8,764	127,977	615,133	793,110	10,497
10. Brethren in Christ	233,938	233,938	49,110	303,048	492,466	793,514	6,092
11. "Church of the Nazarene"	5,570,914	6,444,387	12,385	6,456,972	28,487,704	35,144,678	2,279,338
12. Church of God, Anderson, Indiana	1,207,441	1,674,741	.....	1,674,741	9,975,000	11,647,441	427,146
13. Churches of God in N.A. (General Eldership)	171,344	184,644	66,301	250,945	1,479,937	1,730,882	80,104
14. "Congregational Christian	5,208,804	8,916,822	.....	8,916,822	71,602,788	80,519,810	1,912,483
15. "Disciples of Christ"	8,410,699	9,275,099	960,706	10,236,405	35,689,759	65,925,164	2,213,041
16. Eastern: American Catholic (Syro-Antiochian)	17,370	17,370	17,370	17,370	52,307	52,307	9,867
17. Ukrainian Orthodox Ch. of America**	4,000	5,000	2,000	7,000	10,000	17,000	250
18. "Evangelical and Reformed	3,821,632	5,553,226	603,099	6,206,285	35,157,121	41,363,406	974,718
19. Evangelical Free Church of America**	1,227,846	1,227,846	.....	1,227,846	2,819,140	4,046,986	474,473
20. Evangelical Mission Covenant Church of America	1,471,339	1,486,096	282,062	1,768,158	5,895,952	7,664,110	531,187
21. "Evangelical United Brethren	4,488,739	5,066,873	263,573	8,790,448	32,409,183	41,199,631	1,467,652
22. "Friends Ohio Yearly Meeting	101,445	.....	.....	151,944	609,727	761,671	82,163
23. International Fourquare Gospel	823,621	907,194	.....	907,194	3,949,619	4,856,813	553,300
24. Lutheran: "American	4,411,726	4,545,675	1,429,140	5,994,815	34,417,041	40,411,856	642,311
25. "Augustana	3,440,444	3,440,444	688,842	4,329,286	17,761,064	22,090,350	776,210
26. Evangelical	4,350,076	5,273,117	1,860,108	7,283,225	29,687,016	37,000,541	709,050
27. Free Church .....	.....	500,876	.....	500,876	2,207,871	2,708,747	48,577
28. Finnish Evangelical (Suomi Synod)	138,331	138,331	8,641	146,972	912,710	1,059,682	39,205
29. Missouri Synod	13,070,028	23,002,197	.....	23,002,197	79,627,771	102,630,968	1,656,602
30. Norwegian	72,337	83,433	.....	83,433	354,317	437,750	4,854
31. "United	11,020,014	17,145,791	98,335	17,244,326	65,926,461	83,170,787	2,433,962
32. United Evangelical	309,119	505,683	5,090	510,773	2,124,676	2,635,449	102,681
33. Welsh and Other States	1,777,015	2,244,687	72,000	2,316,687	11,596,389	14,913,074	225,602
34. Mennonites: Conference of Evangelical	94,532	98,924	.....	98,924	157,828	256,732	62,356
35. General Conference**	830,275	1,039,014	167,240	1,206,234	1,375,808	2,582,062	358,613
36. Mennonite Church** .....	.....	.....	.....	.....	.....	.....	66,947
37. Methodist Free	3,395,057	3,395,057	16,245	3,411,302	5,515,210	8,726,512	45,109
38. "Methodist Church	27,616,639	56,774,061	.....	56,774,061	332,176,532	387,490,613	7,349,430
39. Wesleyan	785,293	1,254,219	1,254,219	1,254,219	5,469,262	6,723,481	253,413
40. Moravian: Ev. Unity Czech-Moravian .....	.....	35,507	.....	35,507	196,397	232,507	4,432
41. Moravian Church (Northern Province)	194,529	239,624	9,687	249,311	991,697	1,241,008	103,239
42. Presbyterian Associate Ref. (Gen. Synod)**	198,655	333,655	.....	333,655	1,020,878	1,354,533	56,567
43. Cumberland	37,046	469,216	12,103	481,319	3,791,368	4,272,687	109,818
44. Orthodox	164,935	164,935	.....	164,935	852,447	1,017,382	6,042
45. "U.S.	13,313,341	13,995,843	1,088,649	15,084,492	50,948,568	66,033,240	2,668,476
46. "U.S.A.	26,002,151	26,002,151	3,647,146	29,649,297	150,823,401	175,472,698	2,650,291
47. "United	2,400,617	3,179,431	294,074	3,473,505	12,545,929	16,019,416	2,674,713
48. "Protestant Episcopal	17,746,324	17,746,324	.....	17,746,324	75,177,758	92,944,082	2,259,973
49. "Reformed Church in America	2,267,851	3,081,308	620,787	3,702,295	13,757,277	17,499,572	869,978
50. United Brethren in Christ	271,460	387,892	.....	387,892	1,568,655	1,756,544	160,660
Total U.S., 1955 (44 bodies)	\$216,427,229	\$283,374,596	\$13,915,822	\$338,101,618	\$1,444,490,642	\$1,842,592,240	\$4,681,374
Total U.S., 1955*	217,942,405	266,027,404	13,917,951	334,278,599	1,353,793,655	1,688,072,555	65,091,941
51. Baptist: "Convention of Ontario and Quebec"	\$ 717,187	\$ 807,149	\$ 10,113	\$ 817,262	\$ 2,598,660	\$ 3,415,922	\$ 231,130
52. "Union of Western Canada	140,572	202,629	11,627	214,256	1,086,164	1,300,420	54,009
53. "United Convention of Maritime Prov.	31,132	409,748	.....	409,748	1,402,547	1,812,295	45,860
54. "The Anglican Church of Canada"	1,846,162	3,510,163	.....	3,510,163	14,662,477	18,172,640	123,337
55. "Presbyterian in Canada	1,308,504	1,308,504	213,075	1,521,579	6,810,916	8,332,495	336,520
56. "United Church of Canada	6,254,405	6,576,711	760,443	7,337,154	32,144,453	39,481,607	1,573,093
Total Canada, 1955*	\$ 12,814,904	\$ 995,358	\$ 13,810,262	\$ 13,810,262	\$ 58,705,217	\$ 72,515,379	\$ 2,445,949
Total Canada, 1955*	10,120,947	12,404,779	795,390	13,200,569	55,609,993	68,810,582	2,212,677
Grand Total, U.S. and Canada, 1955*	\$229,077,751	\$295,189,500	\$14,910,080	\$371,911,780	\$1,543,195,859	\$1,915,107,639	\$67,297,431
Grand Total, U.S. and Canada, 1955*	229,561,778	278,432,383	14,170,551	347,478,117	1,409,403,949	1,756,883,117	66,239,351

*Member of Joint Department of Stewardship and Benevolence.

Source: Reports from officials of religious bodies.

**Figures for this body not used in calculating per member contributions for benevolences, congregational expenses, nor total contributions because not comparable with figures for other bodies.

**Figures for this body not used in calculating congregational expenses nor total contributions because contributions for congregational expenses have not been reported for 1955 or 1956.

The contributions reported by this body represent a period of only 6 months. Those included in the total figures for 1955 and 1956, they have been excluded in calculating the per capita figures for all bodies for those years.

*Reporting for this body represents contributions for congregational expenses in 1953.

*This body was unable to report this year on both "non-denominational" benevolences and "non-denominational" benevolences as shown is, therefore, considerably below last year.

*1955 totals have been revised to include figures for the Ohio Yearly Meeting of Friends received after publication of last year's report. Care should be used in comparing 1955 with 1956 totals. For list of 12 bodies whose figures for this year and last are not comparable, see double and triple asterisks.

PER MEMBER CONTRIBUTIONS FROM LIVING DONORS

Religious Body	BENEVOLENCES		Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending
	Budget	Total					
1. Adventist: Seventh-day	\$157.47	\$157.47	\$157.47	\$ 36.70	\$194.12	\$ 35.52	December 31, 1955
2. Baptist: "American Convention" .....	.....	.....	.....	.....	.....	.....	May 1 to Dec. 31, 1955
3. "National Convention U.S.A. Inc." .....	.....	.....	.....	.....	.....	.....	June 30, 1955
4. North American General Conference	10.91	12.63	18.79	75.33	94.13	3.77	March 31, 1956
5. Seventh Day General Conference**	8.67	9.67	9.70	24.84	34.54	1.92	June 30, 1955
6. Southern Convention .....	.....	.....	.....	.....	.....	.....	September 30, 1955
7. Brethren: Progressive (National Fellowship)** .....	.....	21.65	21.65	50.66	72.31	1.44	June 30, 1956
8. "Church of the Brethren"	7.07	12.43	12.81	40.19	53.00	1.19	September 30, 1955
9. "Brethren Church (Ashland, Ohio)	4.51	9.05	9.52	32.90	42.42	3.49	March 31, 1956
10. Brethren in Christ	41.48	49.75	49.75	108.58	150.03	14.04	December 31, 1955
11. "Church of the Nazarene"	19.91	23.74	23.79	101.80	125.59	8.15	December 31, 1955
12. Church of God, Anderson, Indiana	11.27	15.67	15.67	93.33	109.00	4.00	June 30, 1955
13. Churches of God in N.A. (General Eldership)	4.65	5.01	6.80	46.92	52.73	1.17	April 30, 1956
14. "Congregational Christian	8.88	6.64	6.64	53.35	60.00	1.43	December 31, 1955
15. "Disciples of Christ"	4.44	3.89	5.39	29.37	34.77	1.17	June 30, 1955
16. Eastern: American Catholic (Syro-Antiochian)	1.76	1.80	1.82	1.45	3.27	1.26	June 30, 1956
17. Ukrainian Orthodox Ch. of America** .....	.....	.....	.....	.....	.....	.....	December 31, 1955
18. "Evangelical and Reformed	4.87	7.08	7.91	44.83	52.74	1.42	January 30, 1956
19. Evangelical Free Church of America**	47.13	47.13	47.13	108.21	155.34	18.21	April 30, 1956
20. Evangelical Mission Covenant Church of America	26.68	26.94	32.06	106.90	138.96	9.63	December 31, 1955
21. "Evangelical United Brethren	6.10	11.59	14.06	40.74	56.01	2.00	June 30, 1956
22. "Friends Ohio Yearly Meeting	15.55	23.29	23.29	99.47	116.77	12.60	June 30, 1956
23. International Fourquare Gospel	8.59	9.47	9.47	41.21	50.68	4.75	December 31, 1955
24. Lutheran: "American	9.91	9.91	11.78	48.34	60.12	2.11	December 31, 1955
25. "Augustana	6.49	8.54	11.31	43.98	55.29	1.06	January 31, 1956
26. Evangelical .....	.....	.....	.....	.....	.....	.....	December 31, 1955
27. Free Church .....	.....	.....	10.31	45.45	55.76	.....	December 31, 1955
28. Finnish Evangelical (Suomi Synod) .....	.....	5.71	6.07	37.48	43.75	.....	March 31, 1956
29. Missouri Synod	9.72	17.11	17.11	59.22	76.93	1.23	December 31, 1955
30. Norwegian	8.57	9.88	9.88	41.96	51.83	2.57	April 30, 1956
31. "United	11.08	11.08	11.08	33.44	44.52	1.86	December 31, 1955
32. United Evangelical	8.19	13.40	13.53	56.30	69.84	2.72	May 14, 1956
33. Wisconsin and Other States	7.88	9.95	10.27	41.13	51.40	2.07	December 31, 1955
34. Mennonites: Conference of Evangelical	44.77	42.76	47.41	174.61	222.22	19.55	December 31, 1955
35. General Conference**	23.22	29.05	33.73	38.47	72.20	10.03	December 31, 1955
36. Mennonite Church** .....	.....	.....	29.13	22.11	51.24	.....	December 31, 1951
37. Methodist Free	75.26	75.26	75.62	117.83	193.45	49.79	August 31, 1955
38. "Methodist Church	6.10	9.97	11.10	35.72	41.82	3.10	December 31, 1955
39. Wesleyan	21.46	34.27	34.27	149.43	181.69	6.92	December 31, 1955
40. Moravian: Ev. Unity Czech-Moravian	8.44	8.22	8.36	45.44	53.80	2.67	December 31, 1955
41. Moravian Church (Northern Province)	7.20	9.49	9.49	39.23	46.72	1.00	December 31, 1955
42. Presbyterian Associate Ref. (Gen. Synod)**	7.33	12.31	12.31	37.43	49.15	2.09	December 31, 1955
43. Cumberland	4.41	5.52	5.66	38.95	44.61	1.92	March 31, 1956
44. Orthodox	27.31	27.31	27.31	91.50	118.80	9.97	March 31, 1956
45. "U.S.	16.42	16.42	18.60	61.41	77.83	3.29	December 31, 1955
46. "U.S.A.	9.81	9.81	11.19	56.91	68.09	2.70	December 31, 1955
47. "United	9.80	12.98	14.18	51.21	65.39	4.33	December 31, 1955
48. "Protestant Episcopal	10.92	14.83	17.82	66.23	84.05	4.19	December 31, 1955
49. "Reformed Church in America	14.31	20.45	20.45	72.14	92.59	8.65	August 31, 1955

The Church and Money

David S. Ketchum

Portions of an address delivered at the Annual Meeting of the Second Synod of the United Presbyterian Church at Richmond, Indiana, on October 10, 1956.

Let's talk frankly about money—your church and money.

First, however, it might be wise to state that while the writer is associated with a firm which directs church building fund campaigns, his firm does not believe that professional direction is warranted in most annual budget canvasses—the subject to which your attention is directed here. These thoughts are presented, therefore, to help church leaders to plan and conduct their own budget campaigns.

Some church leaders, even some ministers, are afraid to talk about money in connection with the church. That, of course, is putting money on a much higher pedestal than it deserves. Under these circumstances, it becomes a sacred subject not even to be mentioned. People who won't mention money in connection with their religion are giving gold and greenbacks the same veneration the ancient Jews gave to the name of Jehovah, which they were unwilling even to pronounce because of its holiness.

Isn't it surprising how many times the New Testament mentions money and wealth? Jesus himself discussed it with amazing frequency, due, perhaps, to his recognition of the fact that it was a matter so close to the hearts of all men. Recall the parables of the pounds, the talents, and the unjust steward. Most men spend their lives seeking money, and Jesus warned us again and again against putting it ahead of God. He used some pretty strong language against those who loved money more than their God and their neighbors. He

wasn't speaking, as I understand it, against wealth itself. He was speaking against the love of wealth—against giving it priority in our lives—against making wealth an end in itself.

This negative aspect, of course, is subordinate to the very positive idea of Christian stewardship, which is and must be behind all talk of money in the Church, and how we spend what God has given us.

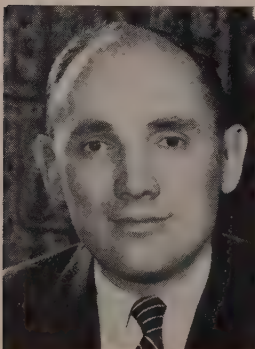
In the September issue of *Presbyterian Life*, Dr. Robert J. McCracken of the Riverside Church in New York says in his article, "Money Can Be Beautiful," that, "The proper handling of money is an essential part of honest religion. If our religion does not affect and direct both the making and spending of money, it has not come to grips with the realities of our everyday existence." He adds that, "In the church much of our talk about money has been unrealistic. We have not sufficiently appreciated its significance and value." Dr. McCracken concludes that "It is a duty to remember that money can be a power for evil. What I am suggesting now is that we have not laid anything like equal emphasis on the power it can do for good. . . . With it, we can serve God and build his Kingdom."

Considering all of the talk about the church and money which one hears from his friends as they describe their "sacrifices" to their own churches, one might think that the churches themselves are highly adept at raising the funds which they need for the very basic function of putting a roof over the worshiper's head.

Some are. Some are not.

There is little uniformity throughout our Protestant churches in this matter of raising annual funds. Some churches raise money with the greatest zeal and success. Others struggle along on a hand-to-mouth existence, raising their funds in the most precarious manner imaginable. The economic status of the congregation, it goes without saying, has much to do with this. The widow's mite certainly is spiritually significant, but there's nothing like a nice millionaire or two if you want to get your campaign off to a good start!

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DAVID S. KETCHUM

Mr. Ketchum is Assistant to the President of Ketchum, Inc., church fund-raising firm with Headquarters in Pittsburgh. A graduate of Cornell University, he served in the U. S. Air Force and joined Ketchum, Inc. in 1945, devoting most of his time to counseling churches planning building fund campaigns. He is a member of the board of the Pittsburgh Council of Churches and is a deacon and Sunday school teacher in the Sixth United Presbyterian Church of that city.

Man's Hurry and God's Patience

George A. Buttrick

A jet pilot lately was offered fifty thousand dollars to test a new plane unbelievably swift and almost equally dangerous. He accepted the offer and the risk, explaining himself thus: "This is a civilization where either you keep ahead of others or they keep ahead of you." His answer had only one weakness: he failed to tell which direction is ahead. We live at a faster and faster pace, and interpret the beginning of every new year as a signal to "get busy," but God meanwhile takes his time—or his eternity: harvests grow slowly, children more slowly, and a world only in aeons. In January we can properly consider that contrast.

I

Why do we hurry? The speed has now become so dangerous that we enlist radio and television in an effort to cut down traffic accidents. It is worth comment that the slogan used is selfish: "The life you save may be your own." We have the appearance of people pursued. By whom or what? By the demonism that besets all life? Could be! By our hopelessness? Could be! For if a man sees no prospect beyond this world he may try speed as an anesthetic:

The stars are setting, and the caravan
Starts for the dawn of nothing: O make haste!

Or are we pursued by conscience? Could be! For the world in which we live proclaims our blundering. Meanwhile we have little idea, despite our intensity, of the right direction.

This is passing strange, for our human wisdom, even on the secular level, endorses God's method of slowness. You know the proverbs: "Haste makes waste," "More haste, less speed." There are others not so well known: a Persian proverb runs, "With time and patience the mulberry leaf becomes satin." As for Bible wisdom, the plea repeats and repeats: "Wait on the Lord . . . Wait patiently for him . . . Wait, I say, on the Lord." Few words are more characteristic of scripture than the word "wait." Christmas came to those who "waited for the consolation of Israel." We do not wait, even on the next section of a revolving door; and perhaps, for that reason, Christmas is promise to us rather than fact. So let us ask the why of God's methods. We shall not find full answer, for we do not know why anything is as it is: "Why blood is red or grass is green," said John Donne, "are mysteries that none approach unto." But we can find some answer as indeed we must, or life will break not only the sound barrier but the sanity barrier.

II

To know the goal of life we must tarry. This fact holds even of an automobile journey: we must pull up at the side of the road and consult a map and the signboards if we wish to reach the right destination. For the sake of speed we travel to poor goals—to joys that themselves hurry from us, to comforts that bring only a vague discontent. We get rich quick ("You need not pay one penny down" is the slogan.), only to find that the riches do not make us rich. Perhaps we do not really wish to "get rich quick." But that we shall discover only as we pull up to the side of the road. What is our goal? Not the shiniest gadgets: they do not rival the stars. Not the stars, except as they speak a power and music beyond themselves. Not even human friendship only, for we need mending for our blunders and some light on the mystery of death. Then what is our goal? Douglas Steere has the story of a sailor pacing up and down in his room in a cheap hotel, and almost shouting at last: "Damn it, it's true!" The item he had found true was the first phrase of the old catechism: "The chief end of man is to glorify God and to enjoy him forever." But if the goal of life is this friendship between God and man, how can it be hurried?

So to reach the goal of life we must tarry. Religious persecution is the church in too great a hurry, and thus defeating its own ends. Communism is the state in too great a hurry, trying to reach its economic heaven by taking a short cut through a slaughter-house, and thus falsifying its own aims. It does not follow that "hope deferred maketh the heart sick." Hope too long deferred has that effect, but hope deferred makes the heart eager and meanwhile purifies its

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GEORGE A. BUTTRICK

Dr. Buttrick is Chairman of the Board of Preachers and Plummer Professor of Christian Morals at Harvard University. The former pastor of Madison Avenue Presbyterian Church, New York City, he holds many degrees from English and American schools, is the author of seven books, and has given many lectures, including the Emory Lectures, Yale Lectures, Earl Lectures, and Joseph Cook Lectures. He is also General Editor of *The Interpreter's Bible*.



Religion in the British Isles

Albert D. Belden

The Canterbury Convocation

Opening the debate in full Synod of the Convocation of Canterbury at Westminster on Tuesday, October 9th, the Archbishop of Canterbury, Dr. Geoffrey Fisher, in his presidential address commended the wisdom of speaking "only when some necessity is laid upon us and not always even then."

There are today, he said, "too many words chasing too few helpful ideas with all the consequent disadvantages of inflation. I believe that some very real damage is being done to our national affairs and interests by the ceaseless output of the spoken and the written word."

He went on to discuss the recent leakage to the press of the Report on the Pastoral Care of the Remarried after Divorce, passing subsequently to the results of conversations with the churches of Norway, Denmark, and Iceland.

Following resolutions passed by Convocation in May, 1954, negotiations were opened with the above churches, and have now been confirmed, allowing their communicant members, when in England and cut off from the ministrations of their own churches, to receive the Holy Communion in the Church of England. Similar facilities will also be extended to members of the Church of England who find themselves in Norwegian and Danish territory.

Divorced Persons and Holy Communion

Dr. J. L. Wilson, the Bishop of Birmingham, distinguished himself by a bold plea for a generous attitude in the pastoral care of divorced persons. Here is a brief precis of his address:

The teaching of Christ on marriage was embodied in a few passages of the the Synoptic Gospels which were neither clear in meaning nor harmonious in doctrine. The declara-

tions contained in Saint Mark's Gospel omit the clause in Saint Matthew which allows divorce for fornication or adultery, but this should not be taken as an argument for rigid prohibition of divorce.

Regarding admission to Holy Communion Dr. Wilson said:

If our view is correct that reception is far more a means of grace than of pastoral discipline, then it is difficult to see the wisdom of a six months' "quarantine." Have we a right to say to anyone: "You must not say your prayers for six months?"

And are there not enough parallels between these two means of grace to make it dangerous and hurtful to say: 'You must not receive the Sacrament?' If the offense of getting married again is open and notorious, at the end of six months it may be less notorious but it is equally, if not more, open.

Dr. Wilson thought there was a very strong case that the matter of readmission should be dealt with by the parish priest.

He it is who will have to give the pastoral care and express the law of love, with all its severity and all its tenderness. The parish clergy of England can still be entrusted with this ministry and most of them have no wish to escape it.

I plead with members of Convocation to leave some room for discretion in dealing with personal problems and relationships. The ideal must be presented and preserved. This is at present safeguarded by the 1938 resolution forbidding the marriage service to take place in church for those who have a partner still living.

The Resolutions

Among the resolutions passed were the following:

(a) That this house approves the following form of discipline as being the most salutary for the Church in present circumstances:

(i) When two persons have contracted a civil marriage during the life-time of the former partner of either of them, and either or both desire to be baptised or confirmed, or to partake of the Holy Communion, the incumbent or other priest having the care of them shall refer the case to the Bishop of the diocese, with such information as he has and such recommendations as he may desire to make.

(ii) The Bishop in considering the case shall give due weight both to the preservation of the Church's witness to our Lord's standards of marriage and also to the pastoral care of those who have departed from it.

(iii) If and when the Bishop is satisfied that the parties concerned are in good faith and that their receiving of the Sacraments would be for the good of their souls, and ought not to be the cause of offence to the Church, he shall signify his approval of their receiving the Sacraments both to the

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ALBERT D. BELDEN

Dr. Belden is in his forty-fifth year as a Congregational minister. In addition to the quarterly British news letter, he has written many other articles for **Church Management**, is the author of several books, including a biography of George Whitefield, and is religious columnist for the **Manchester Evening News**. Well-known as a preacher and lecturer, he has made six speaking visits to the United States and Canada. He has held several administrative positions in church and non-church organizations.

Exterior Church Lighting

Paul C. Howle*

Do you put your church to sleep at night or let it stay awake to minister to those who pass by? Many churches are finding they can enhance the beauty of their church and extend their witness by lighting their church at night.

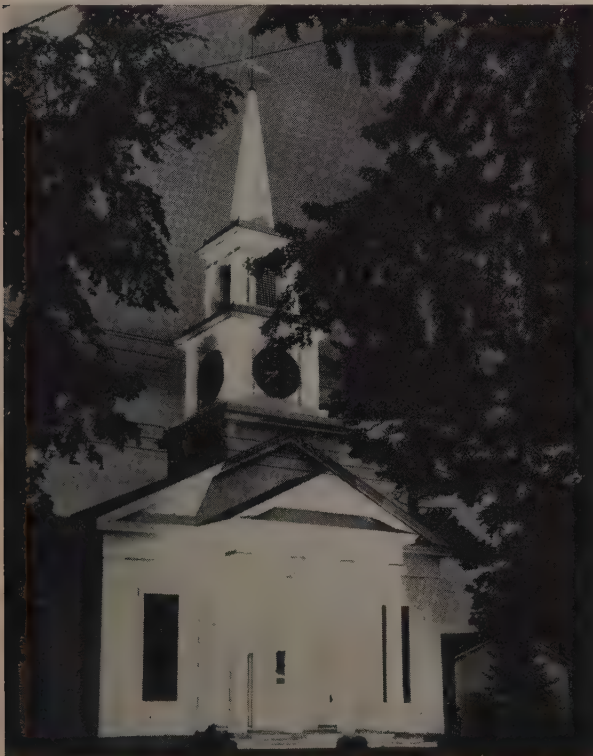
Exterior church lighting as a vehicle of publicity is relatively inexpensive and is adaptable to a small structure as well as to a large one. Its spiritual value to a community cannot be measured, but many clergymen feel that it has a powerful influence.

In most communities church buildings are among the most beautiful structures. Each has a point of interest which if pin-pointed will express a message and call attention to some phase of the Christian faith. This silent testimony impresses many who pass by.

*Minister, First Christian Church, Athens, Georgia.

A Methodist Church, on a busy avenue in Georgia, lights up its building each night. Situated on a large lot, with a well clipped lawn, they have a beautiful white stucco building with a cupola instead of a steeple. A wide walk, lined on each side with boxwoods, leads up to broad inviting steps and a portico with four white columns. There is a large white panelled door in the center with an identical single door on each side. Two oak trees standing about sixty feet in front of the entrance and around one hundred feet apart were used, instead of posts, for this installation. This provided an inconspicuous anchor for double spotlights which were placed fifteen feet high on each tree to flood the front of the building with light. An underground cable carries the current from the building, and the lights are controlled by a time clock. To add to the effectiveness, indirect lights were placed

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Religious News Service Photo

A skillful arrangement of spotlights and floodlights accent the classic lines of a New England church.



Religious News Service Photo

One giant floodlight keeps the beauty of this church alive each night.



Electronics and the Drive-in Church

Bert Ennis*

Pulpit eloquence, combined with forward-thinking by a dedicated man of God, has brought into being a unique religious institution known to millions throughout the United States as the Pasadena Community Drive-in Church. Situated seven miles outside of Saint Petersburg, sun-drenched Florida city, in a scenic setting of lush semitropical beauty, it offers an unusual application of sound reinforcement to bring religious services, sermons, and music to a permanent and transient congregation totaling at times more than ten thousand.

A public address system serves a car-driving congregation ranging from 1500 to 2500 parked automobiles, an audience of 1500 seated on benches in the outdoor sanctuary, together with worshipers in an indoor auditorium which seats 800 and the Goodwin Chapel which accommodates 400. According to church authorities, the public address system has brought the attendance for the Easter Sunday services to 10,000 seated outdoors in 3450 cars parked in eighteen acres of palm trees and luxuriant Florida vegetation, surrounding a group of Spanish architecture structures.

The motivating force back of the Pasadena Community Drive-in Church, which combines a Garden of Eden atmosphere with the effective use of amplifiers, speakers, and microphones, is Dr. J. Wallace Hamilton, dynamic, sparse-framed pastor whose determination and zeal turned an acknowledged "white elephant" into a religious edifice which attracts visitors from all parts of the world. Forward-looking

in many matters, including alertness to the value of electronics to enhance the power of the pulpit, Dr. Hamilton assumed his ministry in 1929, to the private commiseration of fellow Saint Petersburg pastors more familiar with the former history of the Pasadena Community Church. Building of the first unit was accomplished during the Florida land boom. The crash which ensued found this single structure with a handful of followers of the Methodist faith.

But the zeal of Dr. Hamilton, plus a powerful pulpit eloquence, slowly but surely attracted followers of other Protestant sects. Sensing the potentialities of the lovely Florida landscape offered in the immense acreage surrounding the church, benches for visitors were placed under the towering palm trees. New buildings, including the outdoor sanctuary, arose as contributions steadily increased. Then came the thought; why not utilize the eye-filling surroundings to bring the word of God not only to those occupying the indoor auditorium and chapel but to thousands seated in parked cars?

Thus came into being America's famed drive-in church. M. G. Thomas, sound expert and southern division manager of Altec Service Company, was called in by Dr. Hamilton and his associates to recommend a type of public address system of sufficient magnitude to convey services, sermon, and music to both an indoor and outdoor congregation. The project posed several problems. Dispersion of sound in the average drive-in theatre ordinarily involves an area concentrated in from twelve to fifteen acres, together with distribution to a single concession building. Here were eighteen acres, together with an indoor auditorium and chapel.

A room high above the chancel was selected for the installation of a control console. Equipped with one-way glass, strategically located to afford the console operator full view

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*Director of Publicity, Altec Service Company.

The speaker system used in this church was manufactured by the Altec Lansing Corporation and was installed by the Altec Service Company which also provided the illustrations and material for the article.

This aerial view of Pasadena Community Church, St. Petersburg, Florida shows worshipers in parked cars listening to Palm Sunday services. Eight Voice of the Theatre speakers located atop the main church building are used in this unusual drive-in church.



The electrically controlled chancel window recesses to amalgamate indoor and outdoor worshipers. The cross contains a concealed microphone for the choir soloist. Speakers on either side of the chancel provide sound amplification for the indoor worshipers. Pulpit and lectern are equipped with cardioid microphones.

Below Left: The control room is located behind a window affording a view of both the parking area and the indoor chancel. It contains an eight channel control console, power amplifiers, tape reproducing and playing mechanism, and a twenty-four circuit patching panel for microphone use in any output channel.

Below Right: This view of the main church building shows the installation of two of the eight Voice of the Theatre speakers, housed in the window-like openings of the turrets. These bring services to thousands seated in parked cars and on the rows of outdoor benches shown in the picture.



"Who Shall Separate Us?"

Geraldine Sartain*

Opportunities that result from the work of United Church Women in sponsoring World Day of Prayer.

Young girls in the Belgian Congo, in Beirut, in Cairo, in Hong Kong, in Korea who would never have the opportunity to linger on the campus of a college, will enroll this year because of World Day of Prayer on March 8.

Women will gather in Peru to study Christian family life because the seventy-first observance of World Day of Prayer on the first Friday in Lent will be dedicated to world brotherhood.

Needy Eskimos, Arabs, Navajos, American migrants, and Asians will receive loving help because one day in the year is set aside under the sponsorship of United Church Women in the United States to unite all Christians in a bond of prayer and to present offerings for their many projects.

United Church Women, representing some ten million American women, is a general department of the National Council of Churches.

Literacy, higher education, day care centers, vacation church schools, scholarships, bookmobiles, teacher training, and services ranging from a model kindergarten in Okinawa to family night programs in a village hut in Angola, West Africa, will be carried out because in more than sixty languages and one thousand dialects in 145 areas on six continents women kneel to pray and rise to act.

In the United States alone, more than 25,000 communities will participate. They assemble in factories, power plants, department stores, schools, hospitals, chapels, homes, and in small churches and large cathedrals. The prayerful vigil will follow the full swing of the sun in the heavens, with no break during the twenty-four hour span. As day dawns on that

March morning over the tropical verdure of the Fijis and Tongas just west of the international date line, the first among the prayers will be said by majestic Queen Salote and her subjects. As the sun sinks behind the snow whitened mountains on St. Lawrence Island in the Bering Sea, the global prayer chain will be complete.

In announcing the day, Miss Elsie Sweeney of Columbus, Indiana, national chairman of the 1957 World Day of Prayer observance for United Church Women, declared:

The yearnings of men and women suffering behind the iron curtain sound loudly this year. Through our globe-encircling prayer and our offerings, we hope to make the meaning of brotherhood—of one world—come closely home to all Americans and to those who need help around the world.

World Day of Prayer had its roots back in 1887 when Presbyterian women designated a day of prayer for home missions and in 1889 when Baptist women chose a day of prayer for foreign missions. By 1920 Canadian women joined, and seven years later the day was observed in foreign lands. In 1947 United Church Women assumed sponsorship of the service.

Mrs. James Evans, director of the United States observance, noted that today World Day of Prayer offerings provide, among other things, education for Christian leadership, a mobile unit for the victims of Mau Mau terror in Kenya, Christian literature, a pilot project school for village children in West Pakistan, a new family life director for the Philippine Federation of Christian Churches, a new hostel for young girls on Madagascar, nurse-evangelist services among the working people of France, institutes on family life for Asian women, library replenishment in Korea, educational and religious programs for low-income farm families and for many of the million and a half agricultural migrants, and Christian education among five thousand Indian youth in government boarding schools in nine states and the territory of Alaska.

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Church Management: February 1957

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Priming the Preacher's Pump

David A. MacLennan

Gilbert Keith Chesterton became a convinced and militant Christian. At least during one stage of his spiritual pilgrimage he found it necessary to criticize the Church he loved. "The peace given in the churches," he wrote, "is less attractive to the religious spirit than the war promised outside. For one man who wants to be comforted, a hundred want to be stirred. Men, even ordinary men, want in the last resort *not life or death, but drums.*"

"Not life or death, but drums." Is it true? What implications has it for the propagation of the Christian faith? What does it mean for our preaching in 1957? Does it mean, as the sensationally candid title of a recent West Coast sermon by one of my gifted friends put it, "Peace of Mind is for the Birds"? But if "drums" symbolizes, not war with its slaughter, but the inspiriting summons to join a company going wholeheartedly somewhere, then in our best moments we want "not life or death, but drums." Christianity boasts that it specializes in renewing personalities and changing entire communities that have been living "at a poor dying rate." On underground walls where early Christians assembled for worship during a time of trouble, tourists may still discern the Latin words they wrote: "Vita! Vita! Vita!"—"Life! Life! Life!" Life abundant was their prized, indestructible possession because of God's action through Jesus Christ. An authentic New Testament note rings through such words as Saint Paul's to the Romans (6:4): "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

An early Christian martyr on the way to execution is said to have called out, "Now I begin to be a Christian." We honor him for such valor and for such a witness. But why should a person postpone living from a great depth of being until physical death?

Lent begins on March 6. Commonly Christians think of the season as one of deprivation, at least for Episcopalians, Lutherans, Roman Catholics and a few other groups. Fasting is not popular with the majority, religious or pagan. But why should we not use these weeks before the festival of Christ's resurrection to deepen our moral and spiritual health? Why should not such health show itself in vitality? Observers should note that in our worship, our adventures in Christian learning, our other acts of togetherness, our advocacy of social and international brotherhood and justice, we are truly alive. As James Moffatt translated the verse in Romans

quoted above, "... we too might live and move in the new sphere of Life."

A vital life is a happy life. By "happy" Christians mean the unquenchable joy of which our Lord spoke and of which he remains history's most radiant example. The famous African author, Olive Schreiner knew the secret. "A happy life," she wrote, "consists in a great love and much serving." I wish for you a lively, vital Lent culminating in the celebration of Christ's glorious resurrection. May you and your people—may all of us working parsons and working unofficial ministers—march to the music of a Higher Drum nearer God's goal of a redemptive community of greatly loving and greatly serving souls.

Five Sundays in March could be used for a series of five sermons. What about a course on the Lord's Prayer? Matthew's account is the one to follow, because of its greater comprehensiveness. In Greek, Matthew devotes fifty-seven words to Jesus' model prayer; only twenty-five of these are used identically by Luke (Luke 11:4f.) The remaining ten are changed to different forms, twenty-two of Matthew's words being entirely omitted in the third Gospel. Undoubtedly Jesus taught the prayer more than once. A rabbi would select from his general teaching subjects and items which he believed to be of importance and say them many times. Certainly this would be true of prayers he wished his students to learn and use. Actually there is no real dilemma causing us to choose between the two versions. We agree with the British scholar, Anthony C. Deane, who held that "both Evangelists are accurate, and bring us two of the

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DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.



A Successor Replies*

My Dear Predecessor:

I received your letter of congratulations for our fifth anniversary here at Jonesboro, and also I humbly accept the rebuke which it contained concerning my relationship with you during those five years. The words which you spoke were hard to read and I confess to the truth that lies within them. I appreciate your frankness, and I hope your letter will be the beginning of a new relationship between us—one that will be based upon understanding and appreciation.

Let us begin at the beginning. I came to Jonesboro with the ink still wet on my diploma, but with great dreams of what I hoped to accomplish here. But along with that diploma, I had a real feeling of insecurity. I had excellent training in proved methods of church administration—but I was well aware that I had not proved myself.

Then I received your letter of congratulation upon my call, and, like your more recent congratulatory letter, it did not stop at that, but went on to give me advice—or more properly, I should say directions—as to how I should go about my work in Jonesboro. You will remember that you gave an evaluation of the character of all of the members of the board, you told me which of my new neighbors would be difficult, and you suggested some things which I ought to include in the church program.

In all of these things you spoke to me like a father, but I must admit that I did not at all appreciate this paternalistic attitude. I felt that I had the right to make these judgments myself and that you were attempting to hold the strings upon the church after you left. I debated for many days how I should reply to your letter, and in my immature indecision the time slipped by, and the result was that I simply did not reply.

As I began my work here I discovered that the church was rather badly divided. The division was largely one of personalities within the church, and the greatest single factor that caused the division was allegiance to you. Now you did not write me about this division in the letter you sent, but after I became aware of it I re-read your evaluation of the members and I could see that your negative and positive comments followed sharply the cleavage in the church. You had spoken of those in the "pro-preacher" party in glowing terms, and left those in the "anti-preacher" party with faint praise.

The dreams that I had as I came here had to be put in moth balls; and for two years the primary task of my ministry was to heal the breach within the congregation. You rightly stated that you had many friends here. Your friends had such

a deep loyalty that many of them have never returned to the church since you left. In your letter you said, "It seems very strange to me that they still ask for me after you have had five years to win your way into their hearts and homes." I must admit that it appears a bit strange to me as well.

Those first two years were quite difficult. I carefully avoided taking sides in the argument and the result was that for a long while both sides thought that I was on the other team. My major in seminary had been pastoral counseling, and I spent most of my time in the homes of the people seeking to help them work out their personal problems. But it was a difficult task to overcome the wall of bitterness of persons who felt I either had to be "pro-preacher" or "anti-preacher." Some of the "pro" group became quite upset because I had not invited you back to fill the pulpit, and some of the "anti" group were disturbed that I had conducted funerals with you.

My efforts at healing the wound were rather badly set back when, upon being asked to conduct the wedding of one of the members, you wrote back that you were "no longer available for that service as they now had a pastor who didn't appreciate the love that the people had for you." I must admit that your "scruples" in sending me a copy of this letter was "unappreciated."

Right away I could see that little in the way of a new program could be accomplished until the church was united. Upon each occasion when anything new was introduced or proposed, the stock reaction was, "Well, that's not the way we did it when our former pastor was here." I must admit that I finally became a bit sensitive at that point. This was especially true of your "paragon" of church secretaries, Mrs. Jones. She was quite loyally devoted to you! You always wrote your letters in longhand, so I never was able to dictate a letter to her. You spent six hours a day in the office with her, working on your mimeographed church paper and the multitude of church letters and mailings. When I spent my time in calling in the homes of the people, she resented it very much and claimed not to be able to do all the office work by herself. By the way, that is the principal reason that you have not received a church paper from us—we don't have one.

I hope you will be happy to learn, though, that within the past two years the division within the church has been pretty well healed. There are still some scars. As I said, several families never did return to the church after you left. (I'm sure of your awareness of this, for you have dinner in these

*In the December 1956 issue we published a letter from a minister to his successor. This article is in reply to that letter. For other comments see the letters to the editor on page 44.

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Christmas Story and Spirit*

Spencer D. Irwin

Two-thirds of the people of the earth, we are told, will have no Christmas this year, because they know nothing about it. More than one billion people have never heard the Christmas story.

This is unfortunate. The holiday is a gay and colorful event. The Christmas story is beautiful and full of meaning. But we Westerners—that is to say, nominal Christians—should not assume that because these people are unaware of the story and do not observe the holiday, they have missed the meaning and the essence of Christmas.

We should remind ourselves that the day commemorates the birth of the Prince of Peace. And who in the world has been less peaceful in the last 1900 years than those who profess to follow this Prince? Compare, if you will, the minor wars that have engulfed the so-called pagan world and the catastrophic carnages that have swept the West.

Who, we sometimes wonder, has missed the spirit of Christmas? Those who know all about the day and mistake the ritual for the heart of it, or those who are ignorant of the festival, yet, by their actions and their history are closer adherents to the ideas of peace that Jesus expounded in his ministry?

Meaning Is Often Lost in Holiday

Through all recorded history man has been following a star. Back in the sixth century before Jesus, the Chinese philosopher Laotzu said: "Recompense injury with kindness."

And the second Isaiah, only a little later, wrote this: "How

beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace!"

And in Ecclesiasticus 28:2 we find: "Forgive your neighbor the hurt that he has done to you, so shall your sins also be forgiven when you pray."

And the Christian ethic which revolves around this holiday is replete with such words of wisdom. Matthew records Jesus as saying: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

In the Moslem Hadith, the apocrypha of the followers of Islam, is found this alleged saying of Mohammed: "Shall I tell you what are better acts than fasting, charity and prayers? Making peace between enemies are such acts; for enmity and malice tear up the heavenly rewards by the roots."

Even in our own times, that prophet of peace who also practiced it, Mohandas K. Ghandi, wrote: "Better to fail of independence than to obtain it by way of physical force. . . . A tooth for a tooth is no remedy. Love is the only lasting cure of hatred."

Western Christians have no monopoly on the spirit of Christmas, however exclusive the yearly observance may be with them. To think that we have something special in the spirit of the day is to display the lack of humility, that sense of superiority and that ignorance which in themselves are a contravention of this same spirit.

Validity Bestowed by Nehru

It took a follower of Ghandi, the prime minister of India, Pandit Jawaharlal Nehru, to preach the most fundamental Christmas message yet uttered this year, when he told the United Nations General Assembly that the time has come to scrap all military alliances and to rely on moral force to bring the world peace and security.

*This article is reprinted from Mr. Irwin's column in the *Cleveland Plain Dealer* for Sunday, December 23, 1956. The vivid contrast it presents between the joyous Christmas celebrations and the realistic negations of Christendom to the philosophy of the Prince of Peace is challenging. Perhaps during the Lenten weeks, Christians of the world can in humility atone for their worship of the god of war. Mr. Irwin mentions that much of the research for the paper was the work of his colleague, Mrs. Rita Ochmann.

—THE EDITORS



SPENCER D. IRWIN

Mr. Irwin is an associate editor and foreign affairs columnist of the **Cleveland Plain Dealer**. He has traveled widely and won the respect of government leaders throughout the world. Many nations have conferred him with honors, including the Legion of Honor from France. Much in demand as a speaker and as a writer, he has also won recognition for topography and design in printing, which is one of his hobbies.

This sounds vaguely familiar—or should. This comes straight out of the New Testament, yet it was a Hindu Brahmin who pronounced it.

There is, said Nehru, a choice between "the old path" of force and the new one of justice and tolerance. To follow the new there must be a jettisoning of "all military pacts and alliances" which are "out of place and unnecessary" and inspire only suspicion and hatred.

Nehru went from the general and philosophical to the specific. He talked against the stationing of foreign troops on any soil. He mentioned the Russian troops in Hungary, but he also meant Western troops in Europe and other parts of the world. Whatever their purpose, such forces are always an irritant and "abnormal and undesirable," he said. They do not produce "the sense of security" they are intended to inspire. Force must be abandoned and differences settled by "argument" in the United Nations.

The danger of war was minimized by Nehru as "an increasingly impossible proposition for any sane country." Especially in these days of the H-bomb and its possible annihilation of all mankind is this true. Under such conditions the expressions of men through the ages for peace become a prophecy and more and more a commandment. The circumstances made by man have impelled him, if he has the wit left, to apply and not just to praise the idea behind the Christmas story.

The delegates to the United Nations who heard Nehru, the peace delegates whose business it is to carry out the instructions of their home governments without letting their own feelings as human beings interfere, called the Indian leader's words "fine sentiments."

Had they dared they would have further expressed their thoughts which can be easily read: "Too impractical." That has been the old complaint through all time.

Yet Nehru's India has no alliances. It won its independence by non-violence. It has demonstrated that these ways may be more practical in the end than the old discredited methods of power and might.

Can the West boast that its system works? It breaks down at every turn. Certainly the Nehru method—that is the method advocated by the Prince of Peace—could be no more disastrous.

Maybe the Christmas message is not to be found in 1956, in the well-furnished inn of Western civilization, but in the humble manger of those peoples who have practiced peace and not solely preached it without making any serious effort to apply it.

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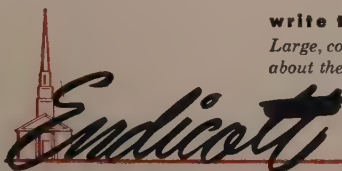
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Try this in your Bible school

White Ribbon Pew

James A. Dillon

The Bible school hour is primarily for study although sometimes the worship emphasis is introduced. Regardless of the present plans of your school, and without discussion of the merits of any attempt to have a worship time in the Bible school, it must be admitted that the best way to lead the pupils to a deep worship experience is to have them attend the worship service of the church. Some children are brought to this service by their parents; others are won to it by the interest of devoted teachers. But many children seldom attend a real worship service and our interest is primarily in that group within the Bible school. They too can be interested in worship and introduced to it by having a white ribbon pew in your church.

We suggest that a pew near the front of the church be designated for this purpose. These pews are often left vacant by others, and they are in a position where the children's interest will not be easily distracted by any activity not directly involved with the service, such as the entrance of late-comers. Clearly indicate the chosen pew by marking it with a flowing white ribbon tied in a bow at each end of the pew. Inform the congregation that this is a reserved pew.

Arrange for a different class from the Bible school to attend church each week as the white ribbon guests of the church. They should attend the worship service as a class group, occupying the white ribbon pew. Of course the teacher should sit with the class at this time. Experience will show that classes from the primary age up are old enough to cooperate with this program and to benefit from the experience. And the adult classes enjoy this little special honor, even when many of their members are regular in church attendance. We suggest that a varied schedule of participation be prepared whereby you alternate between classes of different age groups. Avoid a set pattern of attendance or some of the interest created by the program will be lost. When possible keep special days in mind and have, for instance, one of the ladies' classes as the white ribbon guests on Mother's Day. Make similar appropriate arrangements for other days of special significance.

If your church has a Sunday bulletin be sure to indicate in it the class and the teacher who are the white ribbon guests for the day. This may be brief but it should recognize the class and express

welcome. One of our own announcements was:

Our white ribbon guests from the Bible school this-morning are members of the primary class taught by Mrs. Audrey Yust. We gladly welcome them to our worship service this morning.

Does your church have any sort of regular mid-week announcement or paper that is regularly sent to its people? If so, announce the white ribbon guests for the coming Sunday in it. This helps build interest and is also a good reminder to the members of the class to attend the service.

At a convenient time in the worship service it is suggested that recognition be given to the white ribbon guests, and a special word of greeting extended to them.

Some of the advantages of this program are self-evident. It brings the children in a significant way into the larger circle of the church family. It gives them an introduction to the worship service of the church. It will soon be found that many of the parents of the children in the classes will also be attending because their children are the special guests of the church. Thus the church reaches some it otherwise might not have attending its services. It creates an abiding interest in the church in the members of the school and promotes regular attendance at church.

A few cautions are necessary. Keep the program dignified and reverent. After all, this is a special invitation to worship God and nothing less. It would, therefore, be profitable to have the teacher of the class devote some time during the previous week to discussing with the class the meaning of the different elements of the worship service. In this way the experience will be informative and educational as well as worshipful and inspirational.

This is a program that soon "catches on" and, if well presented and properly conducted, will soon become one of the most popular and profitable activities of your Bible school.



JAMES A. DILLON

Mr. Dillon is pastor of Mattapan Baptist Church, Milton, Massachusetts. He holds degrees from Eastern Baptist Theological Seminary and Temple University. He was formerly pastor of Community Baptist Church of Camden, New Jersey.



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Why Men Do Not Read the Bible

(From page 7)

its authority. It used to be assumed, for example, that Moses wrote the first five books of the Old Testament; David, the Psalms; and a man named Isaiah, the whole of the book that bears his name. Now you hear that these things are not believed even by the men who preach from pulpits. And it doesn't stop with the Old Testament. The scholars are still discussing the fourth Gospel and whether it was written by the Apostle John or someone else. The Authorized Version tells you that Saint Paul wrote the epistle to the Hebrews, which hardly anyone now accepts.

I can't spend more time explaining what is popularly meant by modern knowledge and Biblical criticism. And I can't even start to give an adequate answer. But I think an analogy will help. Criticism has been at work, not only on the Bible, but on the plays of Shakespeare. It is believed now that not all the plays and poems attributed to him were written by him. Some of them were by a man named Beaumont, and some by Fletcher. There are indeed those who maintain that the bulk of them were written by Bacon, in many ways the greatest man of the times. Moreover, the historical plays are not always, if ever, good history. Suppose someone came to me and said, "I can't read Shakespeare any more." You would not be surprised if I replied that he was a very foolish person. We don't go to the literature called Shakespeare's because it was written by a particular man. We don't go there for our history. We go because it is great literature, with one exception the greatest in our English language, and we shall continue to go there, if we are wise, whatever the scholars may say about authorship or historical veracity.

Why Read the Bible?

May we not similarly speak about the Bible? I don't go to the Bible for science, or for history, or because it is written by a particular person. I go because it is full of wisdom and truth, especially truth about God and man and life and death. And whatever may be said by higher or lower criticism, that it will remain, the greatest book of religion in the world. And what the world needs more than anything else is a true revival of genuine religion.

But someone may say, "Why should we read the Bible? We have the Church to be our guide. We have in our conscience an inner monitor. Is it really necessary to be a Bible student?"

The answers are many, and we cannot so much as mention some of them. We could say that it is the greatest literature in the English language, and no one who

wants to write well or speak well can afford to neglect it. We could maintain and enforce with many illustrations that it is the most liberalizing and civilizing of books, and that no one who is concerned with freedom or true progress can be indifferent to it. But the greatest of all reasons is because through it God speaks to us and guides us into truth. We do not say that it is the only way, or even the only book, through which God has spoken, but here we find the great historical facts of the Christian faith. We see how through the centuries a peculiar people were prepared for the word made flesh. We see Jesus born as a little babe, growing to manhood in Nazareth, teaching and healing those who turned to him, gathering disciples and founding his Church. We see him suffering and serving and at last dying for the sins of the world. We see him as the risen and ascended Son of God, and his people going forth into the world as a conquering Church. In all these things the Bible is fundamental and unique, and its power is as great today as ever it was.

Men are born blind, as blind as bats or kittens. The great problem is how to open men's eyes, and especially how to open men's eyes to the reality of God. Once the eyes are open everything may suggest God to us. There was Brother Lawrence who looked at a bare tree in winter, and when he considered how in the spring it would be covered with foliage and full of vitality he was filled with high thoughts of the providence of God. But how to open the eyes. The testimony of history is that the Bible opens men's eyes and makes men conscious of a divine presence.

Instead of arguing that, I will illustrate it. Years ago I read a little book called *A Gentleman in Prison* which was written by a hardened Japanese criminal who had been guilty of murder and many other crimes and who was in prison awaiting execution. There he was visited by an American Presbyterian missionary, a lady missionary, who talked with him, pleaded with him, but failed to make any impression. Before she left him she put a New Testament on a shelf, and there it stayed untouched. But it must be a tedious and awful business waiting in a solitary cell for execution, and at length the criminal was forced to open the testament. He dipped here and there with growing interest. Then he settled to the reading of Matthew's Gospel, beginning at the beginning and going straight through until he came to the account of the crucifixion. When he came to the prayer of Jesus on the cross for those who crucified him, "Father, forgive them, they know not what they do," he felt as though a nine-inch nail had been thrust through his heart. His stubbornness was broken; his mind was changed; in tears and prayers he repented of his past; his heart became like the heart of a little child.

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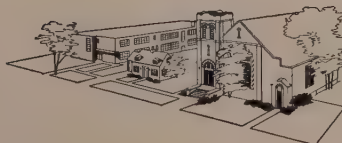


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The Rev. John H. Hauser

The Buddhist authorities were interested in the case. They could not revoke the sentence of death which had been passed upon him, but they gave him time to write a simple account of his wickedness and of his conversion, which is the story of the book *A Gentleman in Prison*. When he died, he died not as a hardened, rebellious criminal but as a humble, penitent Christian. The book had done it. It had made him a changed man.

I do not say that I could stand here all night and tell sensational stories like that. But this I say, that if all the evidence could be collected together we should

want to use the verse at the end of Saint John's Gospel and say that the world itself could not contain the books that should be written. That is why we gather our children together into Sunday schools—that they might be instructed from youth in the book that opens the eyes of the blind. That is why we plead with men everywhere to be the people of the book, that the world itself may be changed and the nations may find what for generations they have been seeking—universal peace and blessed contentment. The Bible is indeed a lamp unto men's feet and a light unto our path.

The Church and Money

(From page 12)

Actually, however, there are relatively few poverty-stricken churches and few with millionaires. Most Protestant churches can truly be described as "middle-class." They have a few well-to-do people and a few charity cases, but most of their families are wage earners. Their members don't live on inherited wealth, nor do they live on the government. They are simply hard-working American citizens who, provided the proper stimulus is given, are willing to support God's church with enthusiasm.

Outside of the disparity in economic wealth, an inequality over which the church has virtually no control, what are the differences between those churches which successfully handle this matter of money and those which don't?

Sound Administration

One difference is leadership. The successful churches have good administrative leadership; the unsuccessful ones do not. I'm not talking about preaching and teaching the gospel. I'm talking about the administration of the church, and particularly of its finances. Some churches do this job effectively, and some are monuments to poor planning and lackadaisical execution. They raise their money in dribs and drabs, collecting for everything—and actually for nothing. They never really reach their people with the true story of stewardship or of the vital needs of the church for the funds which will enable it to do its basic job, and without which it cannot function. Such churches are nickled and dimed to death.

Other churches just seem to lack common sense, administratively speaking. Their ministers look upon administration as something for the laymen, and the laymen leave all their business sense at the door when they enter. It is surprising how greatly emotion and vague theory enter into the decisions of such boards and such congregations.

But there is a greater, far greater, group of churches which provide a real surprise for those taking a hard look at American religion today. That is the group of churches which handle their finances soundly. The truly amazing fact about church giving today is the magnitude of the generosity of the average minister and layman toward his church. It must be surprising to the non-church member to learn how far ahead of other things the churchman puts his church in the matter of giving. Nothing else approaches it. Nothing else inspires even remotely the same standards of giving. True, there is tremendous room for improvement; but after a number of years of meeting the financial leaders of churches in many states, the thing that most surprises and inspires me is that the American church-goer today is facing the needs of his church, does rec-



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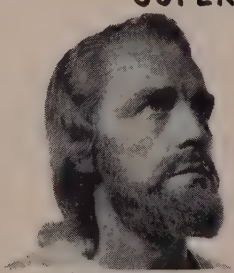
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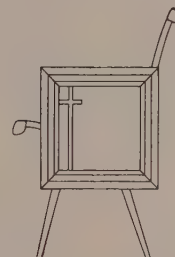
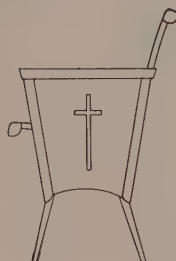
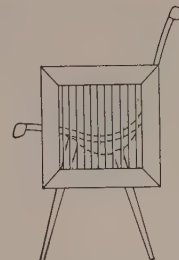
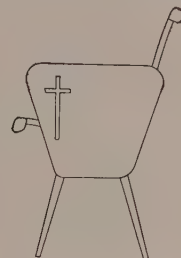
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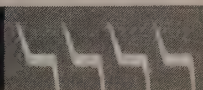
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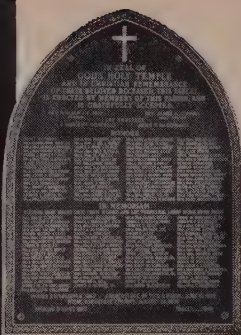
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ognize his role as a steward of the material wealth with which he is blessed, and is willing to sacrifice some of the luxuries of life for his church.

As Americans, we should take more pride than we do in this great outpouring of voluntary giving to the cause of religion. I submit that there has been nothing like it in the history of mankind.

Successful Practices

Let us examine the practices of the churches which have been successfully dealing with this subject of money. What have they found, over the years, to be the axioms for successful church fund-raising?

These axioms have been developed by trial and error through the years. There are exceptions to them, of course, since they concern human conduct which is never entirely predictable. There are also some who still don't believe them. I submit, however, that these principles are axiomatic in church fund-raising.

1. *The church needs money to fulfill its religious functions.* This is so obvious that some forget it. The church requires a building and a staff. It acquires bills to pay. Every member must face this simple fact.

2. *This money must come largely from its own members.* There are exceptions, of course, but they are few. The funds with which a church operates, or builds, usually come practically 100 percent from its own membership. If a man doesn't come to your church, he either goes elsewhere—in which case he helps to support his own church—or nowhere—thus giving evidence of his profound disinterest in religion. In either case, he's unlikely to help you much financially. Corporations seldom give to churches either, because of self-protection.

3. *Your members will give more to your church than to anything else if they are properly inspired.* No charitable organization, no matter how meritorious, has demonstrated an ability to raise anything like the money from church members that the church itself can raise.

4. *To raise this money from your members, you must ask for it.* It seldom flows in of its own accord. A few churches have found it expedient to go to one or two extremely wealthy members for their monetary needs. Most churches cannot do this, however, and find it necessary to ask all of their members for financial support.

5. *The most effective way to raise money is through personal solicitation.* Letters, it has been proved, can raise some money. So can telephones. So can bingo games. But no system yet devised is nearly as effective as personal solicitation. No matter how tongue-tied and introverted the solicitor, the fact that a fellow member comes to call upon you to present the cause of your church is the greatest argument for giving ever conceived.

6. *Personal solicitation involves organization.* This is true of every endeavor involving groups of people. An organization is needed to channel the energies of people effectively, and to inspire them to act for a cause greater than themselves. The Christian Church itself is the world's greatest organization and is capable of providing the greatest inspiration to its people.

7. *An organization must be trained and supervised.* The members of your organization must know what they are "selling," why they are being sent to their friends and neighbors, and what they are expected to do when they get there. Their progress must be checked, their questions answered, their enthusiasm maintained.

8. *In the church, the fund-raising approach should be based on the Christian concept of stewardship.* This axiom is based both on religious and practical considerations since the Bible itself is the basis for our belief in stewardship and since this is the strongest possible psychological motive for giving to the church.

9. *The church must be completely honest and above-board with its members in any financial campaign.* This is so obvious that it is sometimes disregarded. No church should permit a fund-raising campaign to alter the relationship with its members which it maintains in every other endeavor.

10. *Finally, there are many good ways to campaign for funds, and your method must suit your congregation.* Just as there is more than one sermon to preach, variety is needed in fund-raising. You needn't campaign in exactly the same way every year. Nor is any one system equally good for all churches. There are advantages to changing your campaign somewhat from year to year, as long as you pay attention to the basic axioms for success. Psychologists tell us that a variety of methods should be used in any endeavor which seeks response from different types of people. Some respond more to audio than to visual stimuli. How much more complicated are the thought processes which lead a man to the realization of the fact that everything he has comes from God and that part of this should be returned to God in thankfulness.

If you agree with these points, you will be able to deal a knockout blow to a lot of senseless debate before it does any damage. You can effectively deal, for example, with the wishful thought that plenty of outside money will come in to help your campaign. It might, but most probably it won't. You can answer with force the oft-repeated statement that your people really don't need to attend meetings before they go out to canvass. They don't have to, but they'll do a far better job after proper training. You can answer the comment that a letter would be just period. You can counteract the statement



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Variety of Methods

There are many variations which you can try within the general framework of these axioms. There is the budget itself. Most churches campaign for their annual funds on the basis of a budget which is first approved by the congregation. Some churches do not. Generally, churches have found that it is wise to put the budget facts of life before their congregations, in order to let the member see for himself the business side of his church.

Then there is a great variety of methods which have been used successfully to conduct the canvass. Many churches use techniques similar to those found successful in building fund campaigns, but on a smaller scale. They enlist volunteer workers, organize them into divisions and teams, conduct training meetings to acquaint them with the reasons for regular church giving and the financial facts faced by their church, and follow this with report meetings to check progress. This system, properly managed, is hard to beat because it follows the major axioms of church fund-raising: members' pledges to the budget are solicited personally by trained fellow members. One variant of this is the plan where most of the organizational work is done in advance of a big congregational dinner meeting at which members are invited to make their pledges. The emphasis is in getting a large attendance at this dinner—personal solicitation is employed in this effort—and then making a full dramatic explanation of the church's program at the meeting. Following this, pledges are solicited.

Canvasses are sometimes conducted on one or two Sabbath afternoons, and whatever the schedule, there is a definite advantage in limiting the time involved in the canvass. It is much easier to get people to work in the canvass if they know that they will have to work only during a concentrated period and that the campaign will not be allowed to drag.

Canvass publicity can and should be varied. Some churches publish rather elaborate brochures or folders to state the case for giving. Most use their regular bulletins. Some mail two-penny postal cards every day for a week as a build-up.

By and large, churches have found it very wise to give sufficient honor to those members who serve as canvass workers. Canvassing is a rather difficult job, and its importance should be emphasized. The kick-off dinner for the workers is a useful device. Special recognition should be given to canvass leaders and to the members who accept positions in the organization year after year.

Campaign Organization

As to the organization itself, it is defi-

nately wise to appoint a vice-chairman and train him to take over the top job a year later. The tired, over-worked member who is head of the canvass year after year often runs a tired canvass. New blood should be enlisted and trained.

A certain amount of appropriate humor and levity have their place in canvass training and publicity programs. Some churches use little playlets to show the right and wrong ways to canvass. Others use cartoons on their publicity materials.

Another good rule is to concentrate on just a few basic points in each campaign. Your budget may be increasing all along the line, but it is virtually impossible to stress everything. Select a few points for major emphasis, train your canvassers in these points in detail, and let them stress them in their talks with the members.

One warning: it is usually best not to combine budget with building fund campaigns. There are a few exceptions, of course, but the churches which have done this have found that the combined campaign makes it difficult to put proper stress on either the building or the budget, with a consequent watering down of both. At least one of the large national denominations has studied this matter in the field, and now definitely advises its congregations against combined campaigns.

Stewardship

In any campaigning for the church, stewardship is the main source of inspiration. It must be developed over the years. It grows as the spirit grows. It is surely a measure of a person's real interest in the kingdom.

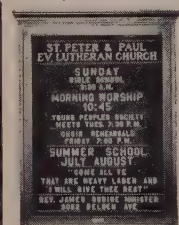
As I see it, the key to stewardship is "responsibility." Only when a man recognizes his own personal responsibility to God, and to God's church, does he become a steward. Only when he recognizes his personal responsibility for the kingdom does he really give *out of proportion* to his means, as society judges his ability. Then he gives joyfully, thankfully, and recklessly.

As Arnold Keller has said: "A good steward is a person in the church and the kingdom of God who honestly, and without cheating, handles the blessings of life for the glory of God." Another, somewhat less reverently, has described stewardship as "Giving till it feels good, rather than giving till it hurts."

Finally, a sense of stewardship based upon man's recognition of his personal responsibility to God and to his church is the long sought aim of all of us. Such stewardship will lead inevitably to reckless giving—the only kind of giving really worth-while in a Christian church. In a church which believes that God gave his only Son that whosoever believes in him shall not perish but have eternal life, conservative giving is out of place. In this matter of stewardship, a spirit of recklessness is truly Christian.

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Listen--The Angelus: Listen--The Soul

(From page 9)

Nevertheless, I am of the conviction that the number of people who will stop at that busy rush hour of 6:00 P.M. to pray for world peace after Easter will depend upon the number of people who are made aware of the desperate need for peace, not only as it pertains to the world in general but to themselves in particular, and begin building up that peace during the season of Lent. We speak of things building up to a big letdown, and that, no doubt, is what this fratricidal race for atomic weapons will be unless God holds

sway over the minds and hearts of men. Lent, however, is the time when we emphasize the need for man to let down on many of his social and material pursuits so that he can build himself up spiritually. And the degree to which man can answer the Angelus of his own soul now will determine how much he will hear and heed the tolling of the church bells after Easter in the quest of peace.

The twenty-first chapter of the Gospel according to Luke contains what are called Jesus' prophecies of doom. In it we find the most dire of all Jesus' utterances, chief among which are the prophecies on the destruction of the temple at Jerusalem and of the city of Jerusalem itself. And yet, in the very center of that chapter,

like a jeweled star shining the brightest in the darkest of nights, we find this verse which signified to the people of Jesus' day, as indeed it must signify to us today, hope in spite of despair, faith in spite of doubt, cosmos in spite of chaos. "In your patience possess ye your souls."

It was as if Jesus were saying to the people in their desperate day: "In the interim between anticipating and seeing the end of all these things of earth, take the time, have the patience, listen to the eternal verities of life and you will possess your souls."

That appeal was never more urgent than now. Our vaunted technological progress has surrounded us with such a multiplicity of gadgets and gimmicks that we are in danger of losing sight of our souls and thereby being led to destroy, not just what man has made with his hands, but what God himself has created on this planet, ironically called terra firma. It is H. G. Wells who reminds us in his book *The Shape of Things to Come*, "A superman creates an aeroplane and an ape gets hold of it."

All history is replete with this indictment of past civilizations, as Professor Arnold Toynbee testifies: "When the accumulation of things predominates, the cultivation of beings deteriorates." And shortly after assuming the presidency of Harvard University, Dr. Nathan M. Pusey made this significant statement for an educator: "It is because these things have been tried (preoccupation with secular pursuits and the adoration of the state), and the people are still not fed, that we are now presented with an immense new and most difficult responsibility of the first magnitude; namely, leadership in religious knowledge and even more in spiritual experience." That, coming from one of the leading educators of our time, is, to me at least, most heartening indeed. For it indicates to me that others besides theologians and ministers are waking up to the spiritual needs of mankind. Verily, these are the voices who, in ever increasing numbers I hope, will be heard to exclaim above the tumult and tension of our time, "Listen—the Soul!"

But you may say, "Does the soul of man really speak?" Yes, that it does, and in accents sublimely spiritual if, like the psalmist of old, we pause long enough to hear it say, "Be still and know that I am God." To know God one must have his soul in tune with God's soul. Moreover, do we not speak of this thing called conscience as "the voice of God in the soul of Man"? Before we can hear even that kind of a voice, however, we have to tune in our souls with what Ralph Waldo Emerson called "God's great over-soul." And such tuning in with the infinite only becomes a reality to those whose faith in and yearning for God are deep and intense. Listen, for instance, to the psalmist talking to God out of the depth of his

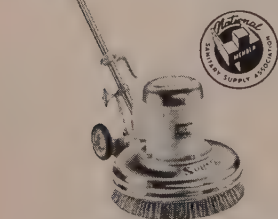


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being: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." And again listen to the psalmist talking straightforwardly to himself: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God!" Only those who can pray like that know what it is to be in tune with the eternal force of all life. The Angelus of our age, then, is the incarnation which can come to each of us when we pause long enough to say, "Listen—the Soul!"

In George Bernard Shaw's play *Saint Joan*, Charles, the king, is heard to challenge Joan with these words: "Why don't the voices come to me? I am king, not you." Joan steadfastly replies: "They do come to you; but you do not hear them. You have not sat in the field listening for them. When the Angelus rings you cross yourself and have done with it; but if you prayed from your heart, and listened to the trilling of the bells in the air after they stop ringing, you would hear voices as well as I do."

I believe that was Joan of Arc's way of saying to her king, "You are off the spiritual beam with God; turn the dial of your faith; tune in with the eternal; and then listen, listen to your soul!" If there is one message which our souls will send back to us in these days of anxiety and uncertainty, it would be this, written by Elizabeth Barrett Browning out of her own trust with life: "And I smiled to think how God's greatness flows around our incompleteness, 'round our restlessness his rest." Jesus, master of life that thou art, we know thou art speaking to us, no less than to thy people of yore when you say, "In your patience, possess ye your souls."

Now, finally, because we are dealing with one of those invisible forces of life, someone may raise the question, "The soul, what is it?"

Theologians may speak of it as the breath or spark of God in man, but for my part I like to compare it with nothing so much as a spiritual reservoir which is blessed by God's sunshine above and fed by his everlasting springs of life below. Just as the sun draws water from nature's reservoir to nurture man's crops without the reservoir going dry, so also is it with man's reservoir of soul if he keeps open the inlet and outlet of his spiritual being. The Sea of Galilee around which Jesus spent so much of his life and ministry is a source of life because it has an inlet and an outlet which keeps its water fresh and is conducive to the life of fish; but there is another body of water in Palestine called the Dead Sea which does not harbor life. Its water turns to salt because, while it has an inlet, it has no outlet. Isn't that a parable of man? He has to feed his body by what he takes in but to nurture his soul he must have an outlet for his love and loyalty, service and sacrifice.

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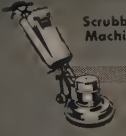
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In spite of this fact, however, we hear so many people today in this materialistic age accenting the lesser aspect of man. They say that man is a body and has a soul, but the truth is man is a soul and has a body. If we believe with Paul that the soul constitutes the spiritual nature of man and therefore lives on after our body ceases to be, which has the preeminence, the soul or the body? If and when we come to put the emphasis on the body physical, we become like the German philosopher Haeckel who conceived of God as "a mobile, cosmic ether." Dr. Fosdick chides us about this chemical concept of God by asking how it would seem to pray; "O mobile, cosmic ether, hallowed be thy name." Moreover, if that be the nature of our concept of God, that also will be the nature of our quest in life.

There was once a businessman who insisted that the following epitaph be inscribed on his tombstone: "Born a human being; died a wholesale grocer." When asked to explain such an inscription, he promptly elicited this reply, "I was so busy selling groceries that I didn't have time to raise a family, attend church, or serve my community. In short, I was so busy making a living that I never took time to live."

Wasn't that what Jesus meant when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

Listen—the Soul! Be still and know that I am you. What you put into me that will you also get out. Keep on the beam with God so that like Samuel of yore you can say, "Speak, Lord, for thy servant listeneth."

Arthur Ketchum, who had gone through some of his hardest vicissitudes of life, finally found his faith asserting itself to the point where he was moved to write this as his poetic prayer:

Use my soul as you used the sky,
Gray sky of this sullen day.
Clear its doubts, as you sped the wrack
Of the storm cloud, bringing the
splendor back,
Giving it gold for gray.

Lent is the time when we speak of filling up the reservoirs of our souls, and how we do need that spiritual reserve on which to rely today! Even we ministers are finding ourselves at times desperately in need of that reserve in these days of tumult and tension. Unlike other reserves, however, it is not, as someone reminds us, "something to fall back on, but something to go forward with." What Jesus, therefore, said to the people of his day applies no less to us in our strident time. "In your patience, possess ye your souls."

This is the supreme quest, not just for the season of Lent, but for all of life itself, here and hereafter. The Angelus of modernity must become the Angelus of eternity. Listen—the Soul!

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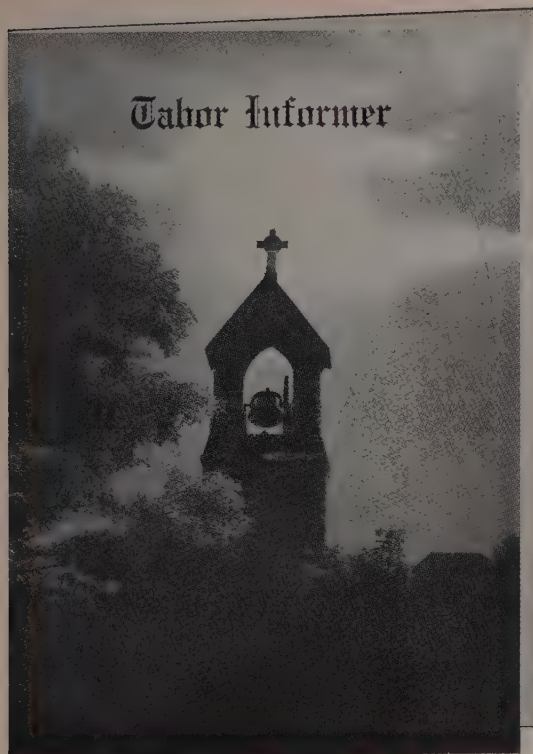
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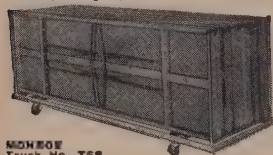
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Man's Hurry and God's Patience

(From page 13)

purposes. In a theater we saw a comedian watering his garden, and the plants growing instantly to flower and fruit. The sight was comic just because it was absurd. We know that life after that kind is absurd. If this earth is a home where God lives with his children, then a home cannot be hurried. Spring and summer must come, and who would wish their swift exit? Fall and winter must come, and they also must tarry, if only to show that God can turn these also to his purpose. Children may cry meanwhile "Make haste, O Lord," and perhaps must so cry, being children; but God knows that family love and family life become blasphemy if they are hurried. This truth holds in any worthy realm. Music in a hurry? The inspiration by which it is composed may be swift, but not unless the flash comes of cherished discipline and listening and waiting. A French surgeon was wont to say to his students in medical school: "Gentlemen, don't be in a hurry, for there is no time to lose." A striking phrase! The time we save, even the time we save through time-saving gadgets, may be lost; for any time is lost that is not savored, and that does not carry us towards life's true goal.

III

Consider the way chosen by Christ. His way is not falsified by the years, and he showed none of our breathless speed. We know almost nothing of his boyhood and youth, except that he was no forced plant in grotesque prodigy. We know just as little about the maturing of his mind or the long slow years of preparation. We do know that the temptations which he refused in the wilderness were all temptations to speed. "Turn these stones into bread," came the tempting voice. But would we wish only a physical savior, catering only to mouth and flesh? Soon his bread would choke us! "Leap from the pinnacle of the Temple," came the voice. But would we wish a sleight-of-hand savior, pleasing only our itching eyes and ears? Soon we would despise him! "Conquer the world by force," came the voice. But would we wish a celestial Hitler? Perhaps our age has succumbed to all three temptations. Perhaps that is why we are in a hurry—because we secretly know that we are going in the wrong direction, and dare not pause to make sure lest we be convicted of folly. "A war to end war": such was the slogan in the first world war. But how can war end war? War is in people. It can be driven out only by love, and love on a short-order basis is not love, but only pseudo-love—the flash of passion. So consider the way chosen by Christ.

Consider his method in redemption. If he had followed our way of speed, ac-

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cording to the slogan "Bring your crumpled clothes in the morning and wear them pressed at night," could we ever be saved? The spirit in man goes deeper than his clothes. It goes deeper than history and deeper than time. Naught but an eternal salvation can save him.

Ah love, could thou and I with fate
conspire
To grasp this sorry scheme of things
entire,
Would we not shatter it to bits, and
then
Remold it nearer to the heart's desire?

But Omar had not consulted his heart, whatever he intended: he had consulted only his impatient hands. Presumably there was that in Omar which was a "sorry scheme": would he wish to be shattered to bits? Our blundering is grievous, but we are still better than our sins. That is the good reason, mixed with many evil reasons, why we try to hide our sins from both man and God. Says the Psalmist: "Remember not my transgressions: remember thou me, for thy mercy's sake." Then how are we to be saved? By the friendship of God's Spirit, given once at Bethlehem, given wholly at Calvary, and renewed age on age wherever there is faithful prayer. In the play "The Servant in the House" we see three brothers. One was a drunk and a wastrel, the second was as bad without knowing it—a proud ecclesiastic whose whole ambition was to raise money to build a cathedral as his personal monument, and the third was in far-off India in reputed saintliness and assured monetary wealth. Now that third brother was returning to the homeland, news welcome to the wastrel because perhaps this brother would not be ashamed of him, welcome to the bishop because big money was now in sight. But the third brother arrived—how? As servant in the house. He came by the back door as at Bethlehem. He came by another name, a very human name: Jesus. The wastrel and the bishop did not know him. They thought him poor. But soon, soon there was a shining of a light and a quiet love. Then, in the real story, there was the blotting out of the stranger's life because neither the wastrel nor the bishop could endure the clear light of reality. Then there was a Spirit given, picking no locks, but patiently waiting at every door. What other method of salvation? Salvation is by love, and there is no short-order love. And no man in his senses would wish the speedy end of love.

All of which does not mean that there are no occasions for swift action. But these will not be known or seized except out of waiting and silence. So while we cry "How long, O Lord, how long?" or "O Lord, make haste to help me," the Lord himself is long beforehand with our soul, and is patiently waiting for us. Did not some wise man say as much to Thomas Carlyle? Carlyle, looking at London slums, said

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bitterly "God does nothing." Thereupon his friend said: "Perhaps God is waiting for Thomas Carlyle." So God waits and waits, and quietly pleads, and watches us go down false trails and still will not coerce us, and hopes—through all eternity.

IV

The first Sunday of a new year, and the proper question is "What's your hurry?" The policeman asked it yesterday on a Boston corner as the motorist in his haste went through a red light. He was driving so as to save one minute, but would not have known what to do with it if he had saved it. "What's your hurry?" said the cop: "Going to a fire?" As I listened, the question suddenly took on a planetary significance. "Going to a fire?" Perhaps we are, an atomic fire, because we have not waited long enough to ask where we should go or the best means of transit.

What said the motorist to the cop? Probably he said what we all say: "I have no time." Time for what? Maybe the question is impertinent—in one sense, though not in another. If we have nothing but time, we shall dash down all the streets, across all the seas, over all the skies, trying to escape that longing in us which time can never satisfy. The man who says "I have no time" really means "I have nothing

but time, for I have no eternity." Christopher Morley has a whimsical little poem, this:

I, who all my life had hurried,
Came to Peter's crowded gate;
And, as usual, was worried
Fearing that I might be late.
So, when I began to jostle
(I forgot that I was dead),
Patient smiled the old Apostle:
"Take your eternity!" he said.

But we shall not take it there unless we have learned to take it here. There is an eternal man in us—watching the earthbound man, saying of the earthbound man, "There he goes, trying to cross Harvard Square!" If we live now in the eternal man, we may be able to "take our eternity" hereafter.

So let us say quietly to one another: Wherever you go, the place will be called Here, and whenever you go the time will be called Now. The only truth or good you can ever find must be found Here and Now. So "What's your hurry? Going to a fire?"

V

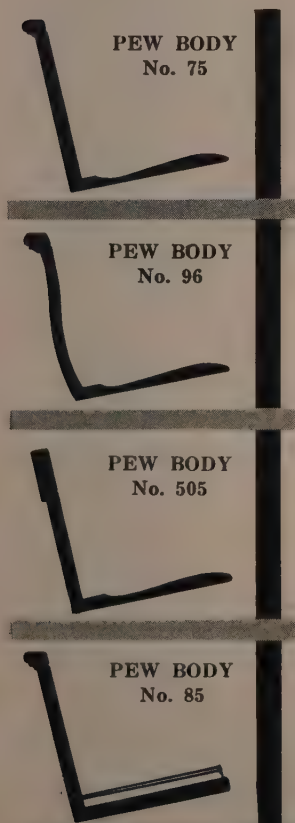
God will wait. When we have finished dashing through the world, in the vain attempt to escape from him, he will be standing there at journey's end. Even if

the plane by which we travel is a jet plane (so that we may arrive somewhere a little sooner), carrying an atomic bomb (that we may assure peace in one swift way), God is not troubled by our impious fire-crackers. He still waits, through eternity. It is part of our humanness to cry "Make haste, O Lord": He understands. But before days end we ought to learn a deeper wisdom: "Rest in the Lord. Wait patiently for him, and he shall give thee thy heart's desires"—all that we deeply wish, all that he has wished for us from the foundation of the world.

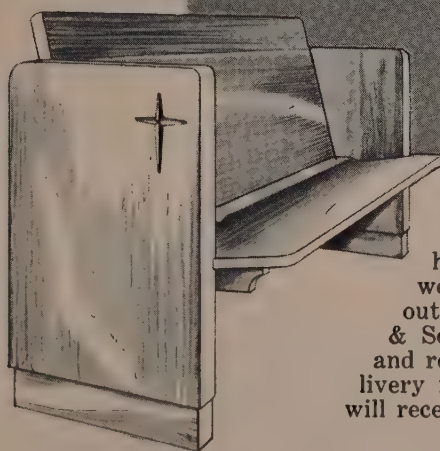
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—Charles E. Wilson



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They Say; What Say They? Let Them Say

Predecessor's Role

Dear Sir:

Hurrah for "A Much-Maligned Man Talks Back!" (*Church Management*, December 1956.) It has been long needed.

D. S. Bennett

The Valley Baptist Church
Walnut Creek, California

Dear Sir:

I am a young pastor in my second parish, but I appreciated the exciting article, "A Much-Maligned Man Talks Back!" I received great help from it. Now I can become a worthy successor to a fine predecessor.

John E. Winter

Memorial Evangelical &
Reformed Church
York, Pennsylvania

Dear Sir:

The author of the letter to a successor is unquestionably right in two of his contentions, that a minister should give prompt and courteous reply to any correspondence from his predecessor, and that a minister should take great pains to forward mail addressed to his predecessor.

On the other hand, he makes four points which should be seriously questioned. These contentions are: that he ought to receive notice of church activities, that he ought to be invited to return to fill the pulpit at least biennially, that he should be encouraged to make occasional visits among the congregation, and that he should be invited to return for such occasions as weddings and funerals.

The minister's loyalty is to the church and to the gospel, and not to the members of the local congregation. This is the basis of his call to the ministry and of his continuance in the profession. He is called or assigned to a local church for the purpose of administering the gospel and the faith of the church to that particular congregation. When he leaves the local church his responsibilities are transferred, but his loyalties remain the same. Thus, the break should be clean, with no strings attached such as the author of this article would have.

Arthur E. Neal
Cleveland, Ohio

EDITOR'S NOTE—See also the article, "A Successor Replies," on page 20 of this issue.

Billy Graham

Dear Sir:

Your editorial, "Billy Graham: Churchman," (*Church Management*, December 1956.) should be followed by a huge question mark. A churchman is one who is loyally serving his Lord in a parish church—according to some of our thinking on the ground level. Billy has capital-

ized on the virtues and values of many parish churches, without staying in there where the actual work of evangelism must be carried on, day in and day out—most of the time without glamour and glamour-boy techniques. Where does he teach a Sunday school class? Boy! That's where *real* evangelism and churchmanship are evident.

J. Merion Kadyk
The Presbyterian Church
Riverside, Illinois

Parsonage

Dear Sir:

Your editorial, "Parsonage or No Parsonage," is to the point. There is another angle to this, an angle which also offers some advantages to the minister who has no parsonage to live in.

If a church offers no parsonage, it must usually pay either a parsonage allowance or a greatly increased salary in order to secure the services of a minister. The result is that if the church and minister are participating in a pension system, that the minister's pension credits are built up much more rapidly. It is presumed that most pension systems require that pension dues be paid on a percentage more than the actual cash salary when a parsonage is considered a part of a minister's right. For instance, the Pension Fund of Disciples of Christ expect an additional fifteen percent, which assists in building pension credits for the minister in the parsonage.

However, any candid survey of the situation will show that this figure is far too low. Fifteen percent of the average minister's salary will not pay the average rent needed in modern America, if the minister must rent.

Churches should be encouraged to furnish parsonages, but pension systems might be encouraged to consider either allowing or requiring payment of larger dues by ministers who live in parsonages, for the sakes of the ministers themselves.

William Ellis Harris
First Christian Church
Hope, Arkansas

CIVIL RIGHTS

Of the three great challenges to Americans, civil rights may well turn out to be the most important of all because, unlike defense and economics, it is an area of weakness for us. In fact, I am convinced that it is the most important because those rights, as they pertain to the individual and as they are defended for him, are the very core and essence of our political and economic system. They are the heart and soul of the democratic way, and of government under the law.

—Palmer Hoyt
Editor, The Denver Post

Church Management: February 1957

A Successor Replies

(From page 20)

homes quite often.) But we have many new members in the church who are taking leadership responsibilities who are not even aware of the former sickness within the congregation. Time and love have united the families who stayed in the church after your departure.

I once heard Bishop Kennedy say that the definition of a saintly minister was one who liked his predecessor. I am afraid that I can make no claim to saintliness. My own feelings of insecurity, my consciousness of my youth, following a man of experience, wisdom, and maturity, my desire to be loved by my people—all of these things have contributed to my lack of appreciation and love. However, with

the help of your fatherly letter which brought to light my ingratitude and neglect of the "duties" and "courtesies" owed to a predecessor, I hope that our relationship can be much closer in the future. For I have heard what a fine job you are doing in your present pastorate and how much the people there are devoted to you!

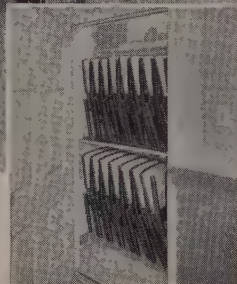
And your advice came at an opportune time! For I just announced my resignation to the board and I will be leaving here soon. And, without your advice, I would never have written to my successor.

I am taking a church in the suburbs of the city. I believe I will like the new situation. It is a newly organized church and I will be their first pastor.

With best wishes,
Your Successor



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Prayers of the Moment

Many of the most effective pastoral prayers are those made in times of emergency. A strange guidance directs the minister's words of sympathy. For some months we have been collecting some of these prayers for possible book publication. To reach a much greater audience, we have decided to give space to them through the pages of *Church Management*. If you have had experiences along this line we would be glad to have you send us such prayers with a few words of explanation.—THE EDITORS

PRAYER FOR ONE NEAR ETERNAL SLEEP

William C. Skeath¹

An aged lady, nearing death, was afraid. The author tried to point out the parallel between sleep and death. He called to her memory her own childhood prayer which William Gladstone is reputed to have used in his own old age. Then he prayed with her as follows below. The following night she passed away quietly in her sleep.

Dear Lord, Thou who art our Father, in whose keeping hands are all the things of our existence, our birth, our life, our death. We ask Thee to put Thine arms of love about each of us. When our time to die comes wilt Thou fold the covers about us so that we may sink quietly to sleep and in the morning may see Thy smiling face. Be all of this especially to our sister. Quiet Thou her fears and bring her to a knowledge of a living heavenly parent. In Jesus name. Amen.

FOR FAMILY BEREAVED BY TRAGEDY

Lewis Weber Gishler²

A young wife and mother lost her life in a boat accident. The following is an excerpt from a prayer given at a memorial service.

We give Thee thanks for the radiant life of her for whom this hour brings us together. As we think of her, we see her as one who never took life for granted, always drying the tears in others by a kind spoken word. We thank Thee for the smile she always returned, and for the load she never failed to make lighter because of the clasp of her outstretched hand. We pray that we might be like her; a friend in whom people may confide, and know that confidence will not be broken. Make

¹Methodist minister, Millersburg, Pennsylvania.

²Minister, First Presbyterian Church, Muncie, Indiana.

us that friend so understanding, that draws people to us, and has them call us friend. Give us her keen spiritual insight which will enable us to develop a sensitiveness to man's need, and the strength Thou didst give her to translate her convictions into deeds.

We thank Thee for her example of motherhood; the love that knew no bounds; for the children Thou didst entrust to her, and in return her dedication of them to Thee. Give unto him, who shared with her the hopes, anticipations and the dreams of the future for those little ones entrusted to them, the strength and vision to bring them to fruition and fulfillment. Protect his home from doubts and undergird him with Thy love.

FOR RECONCILIATION AND PEACE

Hachiro Yuasa³

Eternal God, Father of all mankind, in this tragic hour of history we come to Thee with burdened hearts. We have lost the open vision through our sins; and because of sin we are again at war. We have substituted the false protection of our steel and our ideology for the true security of Thy mercy and Thy truth. In the name of justice and peace, like the Scribes and Pharisees, we are once more crucifying Christ. O merciful Father, forgive us all, for we know not what we do.

As the dominion of death overtakes our broken humanity, we are compelled to realize that there is no salvation save through the cross of Jesus Christ. O Father, we have sinned against Thee. The shamelessness of our guilt gnaws at our consciences night and day. Have mercy upon us, we beseech Thee, as we kneel before Thee in penitence.

Gracious Father, lift us and lead us on to Thy kingdom of life and love. Give us courage still to believe in the intrinsic goodness of the common man. Give us vision still to uphold the verity of universal brotherhood. Give us purity of heart still to witness to the all-creative potency of Thy redemptive love.

Grant us wisdom and strength to resist hatred with love, to overcome evil with good, and to keep the spirit and the way of Christ, cost what it may. Breathe Thy Spirit upon our faith in the eternal Father, through this valley of the shadow of death into the promised land of Thy righteousness and Thy freedom. Teach us the grace of Thy forgiveness for the reconciliation between men and for the healing of the

³President, International Christian University, Tokyo, Japan.

nations. Thy peace come, Thy will be done, in all the lands of earth, as it is in heaven. In Christ's name we pray. Amen.

PRAYER FOR THE PHYSICALLY HANDICAPPED

Millicent Tralle⁴

Our Father, I do not, like the Pharisee, boast that I am not as other men, for, as Thou knowest, the very difference is my cross. I do not ask that this cross be lifted from me; I ask for strength to bear it. My path does not lead to Golgotha; it follows the ways of men, men outwardly strong and fair. When they look at me askance, empty my heart of resentment, O Lord, and fill it with compassion for their invisible deformities. Clear my mind of unworthy thoughts of self-pity or emphasis upon my handicap. Enable me to know that I am fashioned in Thy image, in which there can be no imperfection, and so to conduct myself that others see in me only beauty of soul. This I ask in humbleness and in praise of Thy Son, Jesus Christ, who died that I might live and live abundantly. Amen.

PRAYER BEFORE SURGERY

George A. Hickson⁵

Almighty God, our heavenly Father, we are grateful that Thou hast revealed Thyself to us as a Father and that in the life of the Lord Jesus Christ Thou hast so experienced the conditions under which we live our lives that we can come to Thee in any situation and know Thee to be interested and concerned; that we can come to Thee in times of joy and happiness and know that Thou dost rejoice with us; and that we can come to Thee in times of pain and sorrow, difficulty and grief, and know that Thou dost care. We come to Thee now in behalf of this Thy servant who is so soon to place her body in charge of the surgeon. We thank Thee for his skill and knowledge, for the devotion of his assistants, and the care of the nurses. We thank, even more, that Thou hast made each organism with the will to completeness which is the healing process. Grant unto Thy servant a peaceful rest this night that when morning breaks she will be ready in mind and body for the operation and a quick convalescence. Speak to us all that we might know and be able to do Thy will, for we pray in the blessed name of Jesus. Amen.

SYMPATHY FOR A NEIGHBORING CHURCH

Bryant M. Kirkland⁶

While the Wednesday evening School of Religion of the First Presbyterian

⁴Pastor's secretary, Trinity Methodist Church, El Paso, Texas.

⁵Minister, South Arlington Methodist Church, Akron, Ohio.

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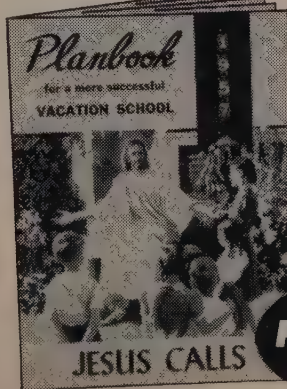
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Church, Haddonfield, New Jersey, was in session, participants heard the fire sirens. Later one of the officers burst into the building with the news that the neighboring Methodist Church of 2500 or more members was being destroyed by fire. The Presbyterian Church has in service a prayer telephone through which prayers are broadcast. Feeling deeply the loss of a great and beautiful church, the author dictated a prayer of sympathy which was used in all requests for prayer during the day. Not alone did the prayer help those who suffered for the loss of their church, but it proved very good ecumenical brotherhood.

Our heavenly Father, bear our prayer together. Suit a special blessing to this friend who has called. Help us to share the terrible sorrow that has fallen on the community with the loss by fire of the neighboring Methodist Church. Grant us to know our oneness as a Christian people. Remind us of the sorrow of Calvary for our salvation in this agony. Be with the men who fought so hard. Heal any who were hurt just as we pray for healing for those who call. Put our lives in order, Father, in the suddenness of this event, and draw us all close together in Thy redeeming love. Help us to accept our losses and find a new way out through faith in Thy leadership, our God and Savior. Amen.

SECOND TRAGIC DEATH IN FAMILY

John W. Myers⁷

A woman who had been widowed by a tragic automobile accident twenty years earlier, had a further shock when the news came that her only son had been killed in another city in a traffic accident. The author who called to comfort her used this prayer.

O God, the Redeemer of our souls, and the Comforter of them that mourn, whose will is our peace, Thou hast taught us to dread nothing but the loss of Thee, and to cast all our care on Thee, who carest for us. We come to Thee as children to a Father, who art more concerned for us than we can be for ourselves. In this time of Thy veiled presence we look unto Thee who art the Lord of Life and the Sustainer of our souls. In Thy wisdom Thou knowest our present needs in this unexpected hour better than we know them. Thou art the giver of life and can take it unto Thyself again. Grant unto us the assurance that Thou art ruling and overruling in the affairs of men in times of sorrow as in times of peace and joy.

Help us to remember in gratitude all

⁶Minister, First Presbyterian Church, Haddonfield, New Jersey.

⁷Minister, Saint John's Community Evangelical & Reformed Church, Homestead, Florida.

noble things and helpful acts in the life of our loved one who has left our family circle. Make us worthy of the confidence he had in us, and confirm and strengthen our faith and devotion to Thee that no greater burden may be placed upon us than Thy grace will enable us to bear. Illumine our minds to understand that even the saddest and darkest experience in life may be tempered by Thy mercy and compassion.

Endow us especially today, we beseech Thee, with strength for the varied experiences through which we pass that Thy way may be our consolation and support; through Jesus Christ who lived not to please Himself but to help others, and became the Savior who died and rose again and sustains us safely in His everlasting arms. Amen.

SETTING A LIMIT ON LIFE

William C. Skeath⁸

The distinguished specialist had advised the patient's wife that he had but a few weeks to live. The wife was emotionally upset and called her pastor. The author suggested that no doctor had the authority to place a limit on life—that belonged to God alone. He suggested that they talk to the husband and then take the matter to God in prayer. The husband was encouraged to fight what the physician thought was inevitable. The prayer is given below. The patient was able to return to his employment and lived for five years instead of a few weeks.

O God, we know that all the issues of life are in Thy hands and Thine alone. Help us to make a single resolution that we will remain here in this world, doing what our hands find to do, just as long as Thou dost want us to live. Help Mr. . . . to carry out his resolve to live as long as possible and to serve Thee as best he can as long as Thou dost let him live. Amen.

DISCRIMINATION IN INDUSTRY

Discrimination in industry is most commonly based on color, religion, language and national origin, economic status, education, and politics. (Try being a Republican in some areas of South Carolina or a Democrat in Vermont.) But prejudice at the hiring gate, or the dislike on the job of white for Negro, German for Pole, Protestant for Catholic, or Christian for Jew is only one part of the vast hate problem that infects our society and the world.

—Sidney Fields
New York Daily Mirror

⁸Methodist minister, Millersburg, Pennsylvania.

Maundy Thursday Service

Robert F. Bishop*

Pastor of the Northeast Parish, Lyndon Center, Vermont, Mr. Bishop has found this service to be quite significant in his churches. It requires at least two readers, but more can be used if desired. Numbers of the hymns are from the *New Baptist Hymnal*, published by Broadman Press.

The author also suggests the possibility of changing the service so that the hymn, "Beneath the Cross of Jesus," be sung immediately following the passage on the death of Jesus, and replacing this hymn at the end of the service by a solo voice singing "Were You There?"

His Friends & Enemies

Announcement of the Passion

	Matthew 26:1-2
Hymn 106	"There is a Green Hill"
The Conspiracy	Matthew 26:3-5
Anointing of Jesus	Mark 14:3-9
Judas' Betrayal	Matthew 26: 14-16
The Preparation	Luke 22:7-13

The Passover

Washing the Feet	John 13:1-16
Hymn 327	"Take My Life"
Designating Judas	Matthew 26:21-25
	John 13:27, 30
The Helper	John 16:4-7
Hymn 146	"Breathe on Me"
Lord's Supper	Mark 14:22-25
Peter's Denial Foretold	Matthew 26:30-35

In Gethsemane

Jesus' Prayer	Mark 14:32-42
Hymn 105	" 'Tis Midnight"
The Arrest	Mark 14:43-52

The Trials

Trial Before Priests	Mark 14:53-65
Death of Judas	Matthew 27:3-10
Peter's Denial	Luke 22:56-62
Trial Before Pilate	Mark 15:1-5
Pilate's Wife	Matthew 27:15-19
Request for Barabbas	Luke 23:18-23
Jesus Condemned	Matthew 27:24-31
Hymn 107	"O Sacred Head"

The Crucifixion

Simon of Cyrene	Luke 23:26
Hymn 108	"When I Survey"
Execution	Mark 15:22-32
The Malefactor	Luke 23:40-43
His Death	Matthew 27:45-54
His Burial	Mark 15:42-46
The Watch	Matthew 27:66
Hymn 110	"Beneath the Cross"

*Minister, The Northeast Parish, Lyndon Center, Vermont.

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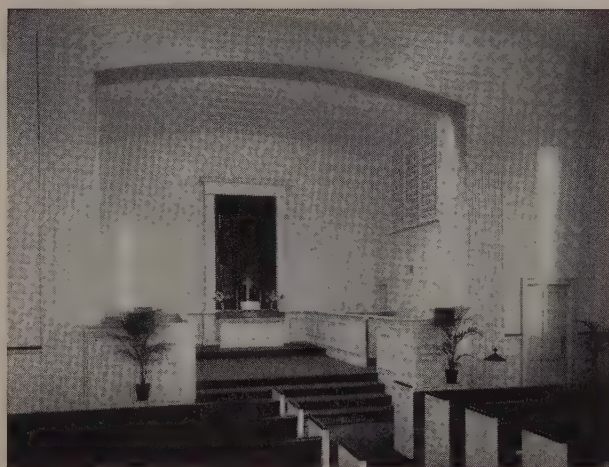
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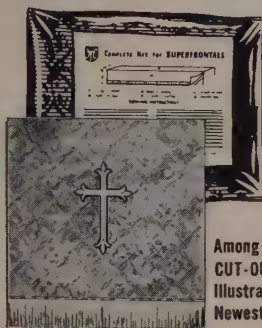
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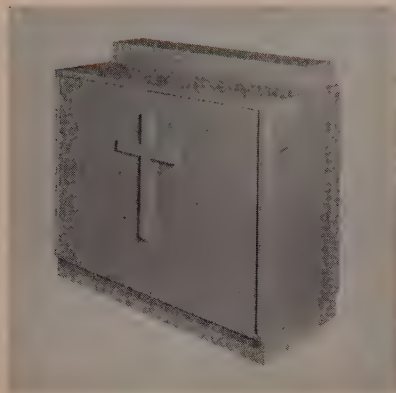
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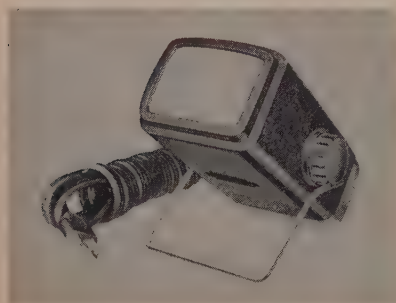
NEW PRODUCTS for CHURCHES

Use the coupon on page 51 to obtain further information about New Products items.



COMBINATION ALTAR CABINET

A new economically priced furnishing which serves as both altar and storage cabinet for the church school is announced by the Franklin-Lee Company. This altar is 36" wide, 19" deep, and 30 1/2" high at the front. The re-table is 3" high and can be easily removed when the unit is used primarily for storage. The back of the unit has two sliding doors which open into the storage area which contains one adjustable shelf. Casters make moving easy. This is one of many items described in the firm's new 24-page book, "The Church School Furniture Manual," which is available without charge. No. 2571.

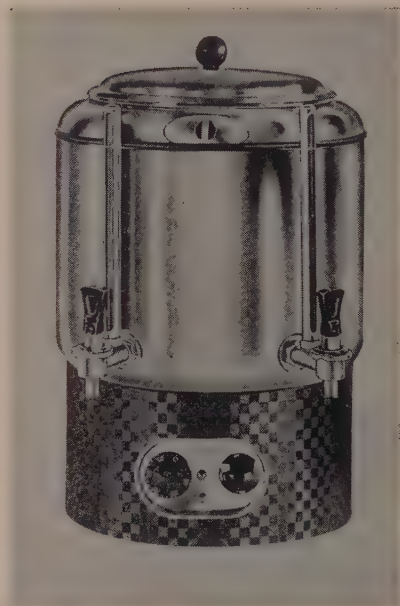


FILMSTRIP VIEWER

A new self-contained viewer for pre-viewing and reviewing filmstrips is announced by the Society for Visual Education, Inc. The "E-Z Viewer" is small enough to be held in the hand or placed on a desk or table. It will handle single-frame filmstrips, enlarging them three times for better viewing convenience and detailed study. It is easily loaded and utilizes a positive sprocket advance without danger of damage to the filmstrip. No. 2572.

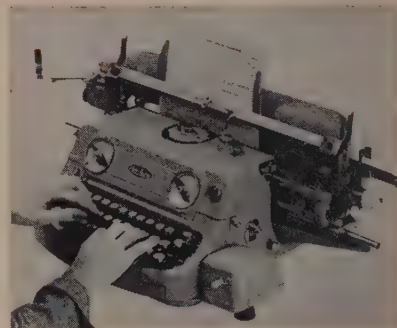
EDUCATIONAL FILMS

A list of seven 16mm. educational films is announced by Walt Disney Productions for 1956-57. The first is *The Olympic Elk*, one of Disney's famous True Life Adventure series. Two in the group, *I'm No Fool with Fire* and *I'm No Fool with a Bicycle*, were designed for safety education. Two others, *You—The Human Animal* and *You—And Your Five Senses*, relate to biology and health. The last two, *Nature of Things—Camel* and *Nature of Things—Elephant*, are in the fields of elementary science. No. 2573.



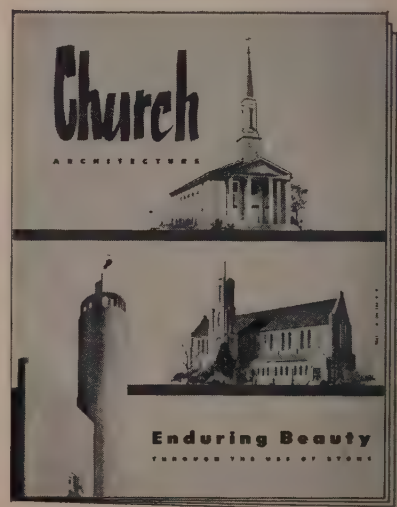
COFFEE URN

A new series of small coffee urns designed to meet the particular needs of small groups for quick, professional preparation of coffee, instant coffee, tea, or chocolate is announced by S. Blickman, Inc. These urns are adequate for service for fifty people. The all-welded stainless steel construction eliminates leaks due to soldering and reduces cleaning by eliminating squared inner surfaces. Unbreakable one-piece, corrosion-resistant liners have sloped bottom draw-offs to assure sanitary, full-draining service. Heavy-duty stainless steel non-drip faucets are supplied on all models. Available in three or five gallon coffee and five or eight gallon water capacities and with a choice of electrical, natural gas, or bottled gas heating. No. 2574.



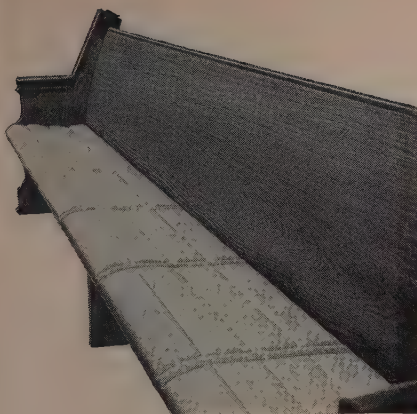
VARI-TYPER

A new type-composing machine with interchangeable type faces is announced by Vari-Typer Corporation. The new machine, Model 160, offers many new features, including: Linomatic "leading" device which automatically inserts spaces between lines in professional printer's measures; an indicator that establishes precise alignment points permitting greater accuracy for preparing forms, columnar, tabular, or justified margins; and a signal light to aid the operator in preparing copy for justified right-hand margins. A bell also rings when the copy limit for each line is about to be reached. No. 2575.



STONE CHURCH BUILDINGS

A new brochure dealing with the use of stone in church architecture has been published by the Building Stone Institute. The brochure contains photographs and information describing the installation and designs possible through the use of stone. The brochure is available without charge. No. 2576.

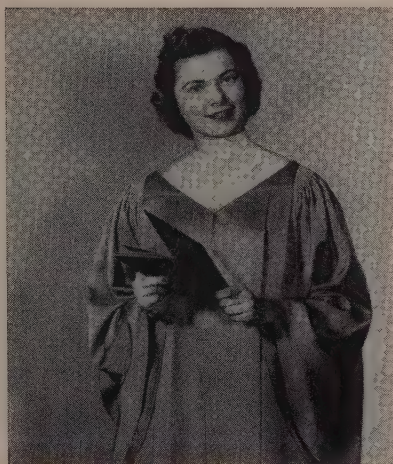


FOLDING DOOR FABRICS

A new line of "Luxury Fabrics" for folding doors is announced by Holcomb & Hoke Manufacturing Company, Inc., manufacturer of Foldoor. First of the three outstanding features is fiber glass backing for the fabric which adds both to durability and fire safety. Second is a nubby-tweed texture which adapts well to other building material textures found in churches. Ten shades are available. Third is the weight of thirty ounces to the lineal yard, heavier than regular folding door fabrics. No.2579.

PEW CUSHION

A new type of permanently attached foam cushioning has been developed by Endicott Church Furniture. It is called Vinylfoam Add-A-Cushion, and can be added to all styles of pews and is adaptable to both straight and radius arrangements. The 1 1/4" vinylfoam is covered with U. S. Naughayde vinyl upholstery, available in a wide range of colors and patterns. The cushion is not loose, it is permanently attached to your pews. A four-page folder with further descriptions is available at no charge. No. 2577.



RABAT FOR CHOIR ROBES

Long a favorite for neckline adornment and worn with all "V" neck type choir robes, the rabat is now offered by Collegiate Cap and Gown Company in a new modern series. All seven variations that are offered make possible attractive two-color combinations as well as neatly concealing the shirt or dress of the wearer at the neckline. These rabats are not only reversible, but the shoulder portion may be worn beneath the robe as well as on the outside. No. 25710.



LIGHTING FOLDER

The above picture is one of forty-one fixtures illustrated in a new lighting folder released by Meierjohan-Wengler. Lighting fixtures, lanterns, and lamp standards, custom-designed and fabricated by the firm are shown. Both contemporary and traditional fixtures are illustrated. A copy is available at no charge. No. 2578.

DON'T FORGET YOUR NAME AND ADDRESS

When using the coupons on page 51 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.



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TO CHURCH MANAGEMENT

Exterior Church Lighting

(From page 15)

in the portico; this was done by building a shelf three feet below the ceiling and against the inside of the front wall. Fifteen large bulbs were mounted in a row, each being two feet apart. This reflects a brilliance on the doorways which seems to spill down the steps, creating a warmth that expresses a special welcome.

During the Christmas season the doors are outlined with a border of evergreens about eighteen inches wide dotted with colored lights expressing the sentiment of the season. The basic cost of this installation was one hundred and sixty-five dollars.

A cross, universal symbol of the Christian faith, tops the massive dome of the First Christian Church, Athens, Georgia. It was first made of marble and had originally been lighted but had long been ineffective. The congregation decided to take it down and completely renovate and rewire it. They discovered that only the frame could be salvaged. It was three feet across and six feet high with an additional two feet which was used to anchor it to the dome of the building. After investigating many materials it was found that non-breakable plastic material would be the most satisfactory covering—it provided both durability and transparency. It was lighted from within by twenty small bulbs but when remounted on the pinnacle of the dome, they did not give the brilliance desired. The electrician suggested that water tight spotlights be placed on the perimeter of the roof, on the front side of the building, forming a half circle and focusing light on the dome and the cross. There are six 150 watt spotlights and two 300 watt spots; these are approximately thirty-five feet from the cross and when lighted give the impression of a great brilliance emanating from the cross. Each evening a time clock clicks on the current and it shines until late at night. The cost of rebuilding the cross and the entire electrical installation was less than five hundred dollars. High in the sky, it is a symbol of man's eternal hope.

One of the most attractive effects I know has been obtained by Friendship Presbyterian Church in Oconee County, Georgia. It has a white clapboard building with a small steeple and sits on top of a hill in the open country. When one turns a curve on a nearby highway it can be seen gleaming in the darkness. It is lighted by two flood lights that are placed on the ground immediately in front of the building and about twenty feet away. They are about twenty-five feet apart and are slanted upward to light the entire front of the church and emphasize the steeple. The smallness of the church and the simplicity of the installation held the cost down to eighty dollars. The pastor, Phil Esty, tells of receiving a letter from

a Macon businessman who told of driving by one night after midnight. "Suddenly," he writes, "the lighted church spoke a message to me in the middle of the night." Enclosed in the letter was a generous check as a gesture of appreciation.

An Atlanta Church, Peachtree Christian, has utilized a lovely stained glass window which gives a very dramatic effect as it is lighted each night. The church is of English Gothic architecture and is called a "Cathedral of the Universal Church." At the corner of Peachtree and Spring Streets, thousands pass its doors each night and many stop to admire this window. The only exterior light comes from the street lights which, the pastor feels, give just enough light to outline the church in the darkness. Behind the window, in the interior of the church, is a battery of spotlights. There are eleven of these mounted on the balcony rail about fifteen feet behind the window. The pastor, who is an expert in stained glass, told of working with the Atlanta Electrical Guild in trying to get just the right effect. It seems that plain white spotlights made the rich colors in the window bleed together and it was necessary to work out a system of delicate colored lights and focus them on different sections of the window.

This window, known as the Peachtree Window, was made in England by H. Vernon Spreadbury who is a Fellow of the Royal Society of Artists. Dr. Robert W. Burns, pastor of the church, helped him design the window which cost approximately \$15,000. The cost of the lighting was five hundred dollars. The small panels of the window picture Saint Augustine, Columba, John Knox, and Thomas and Alexander Campbell. The large central figure is Jesus Christ with arms outstretched. His garments are in rich colors; a red cloak is gracefully draped about him, his undergarments are of purest white, a green sash is knotted around his waist.

Dr. Burns says, "This is the continuing Christ, the eternal contemporary of our human adventure. Here is the Lord of each new generation. This is the majestic figure that calls to every person for loyalty and love, 'Come to Me.' It is the Lord's personal invitation, in the daytime to be seen by those who come within this church, and every night to shine out to those hurrying throngs."

He feels that Christ, as depicted in the window, is saying: "Come unto Me! I am still the same sort of person I was in the years of my flesh. In Galilee men came and found strength in my presence, in Judea they were inspired of me. Through the centuries I've called and men have answered."

Light is a symbol of righteousness in contrast to darkness which typifies sin and ignorance. "Light is the first of painters. There is no object," said Ralph Waldo Emerson, "so foul that intense light will

not make it beautiful."

The forces of evil go under cover during the day when the majority of people are working or at school. With the coming of night the dens of iniquity glitter in blazing colors. A darkened church has no testimony, but a gleaming building outlined against the sky is a constant reminder of his presence and power.

In lighting the exterior of a church, certain principles should be kept in mind.

(1) The installation should accentuate some special feature—a cross, a steeple, a tower, a door, or a stained glass window—each is waiting to make a witness to the truth. The emphasis should be spiritual not commercial.

(2) The best equipment should be used. On outdoor installations the cable should be underground. Wiring should be carried through pipes. This protects the wires from the weather and is a safety feature. Church boards need to be warned that an electrical job does not come in the "do it yourself" category. Most communities and insurance companies have certain standards that must be met.

(3) There is an installation within the

range of nearly any church. Sometimes a simple layout is just as beautiful as a more elaborate one. I know of a little Lutheran church that is built in a unique contemporary architecture. Its roof sweeps down nearly to the ground and it has a modern tower with a cross emplaced upon it. Two spotlights placed on either sides of the entrance walk and some twenty feet in front of the building are sufficient to light it adequately. To increase the effectiveness of the installation, a florescent light is burned on the inside of the building and a dim reflection can be seen through the windows. The cost did not exceed seventy-five dollars.

(4) A person or a committee should be in charge of keeping the installation in good condition. Floodlights and spotlights need to be kept clean. An electric clock needs to be reset after any interruption of service.

Lighting a church is a work of art created through the cooperation of the clergyman and a lighting expert. It is a modern technique of saying to the world that the church is not asleep—it is awake and on the job.

"Who Shall Separate Us?"

(From page 18)

The theme of the service this year is taken from the text of Romans 8:35, "Who shall separate us . . . ?" A special service of worship is written each year. This year it was prepared by Mrs. Bela Vassady of Lancaster, Pennsylvania, a refugee from Hungary before the present crisis there. Because of her own personal experiences hiding in cellars during the siege of Budapest at the end of World War II, the service she wrote voices the prayers of Christians who today are destined to live behind so-called "curtains" and mirrors the hopes of all people suffering oppression and want.

Many groups celebrating World Day of Prayer will use Mrs. Vassady's service, a special children's service, or a service in Braille as well as a 35mm. filmstrip.

Some communities have developed special ways of celebrating the day. In Angola, West Africa, hospital patients and leprosy victims, dressed in their best, gather for services on the grounds of the mission compound. In Czechoslovakia, where some forces hope that religion is on the wane, thousands may join quietly. In Singapore, Malaya, there are usually two services, one attended by everyone who understands English and the other conducted in Chinese.

In Kabul, Afghanistan, where Friday is the Moslem day of worship, and where most non-Moslems go on outings, a group joins in the fellowship of World Day of Prayer.

As many as three or four services are held in some towns in Germany in order

that everyone, especially working women, can participate. The service is bi-lingual in Paris, France, with the Lord's Prayer and many of the familiar hymns sung simultaneously in French and English.

In Athens, Greece, the observance is usually held with the full congregation of Saint Andrew's American Church. Tens of thousands of women attend all over Holland, and the programs are distributed beforehand to elderly or sick persons who cannot be present.

As for the United States, last year women of six denominations met in a small Episcopal mission to the Indians in Fort Defiance, Arizona. A Christian Navajo woman gave the prayers in the Navajo tongue.

A local movie house showed the World Day of Prayer film in Frankfort, Michigan, while all business places were closed for one hour on the proclamation of the mayor in Harbor Springs, Michigan.

In Iola, Kansas, the mayor ordered highway traffic halted for two minutes while a special prayer was broadcast by the Ministerial Alliance president and chimes were played from a downtown church. Likewise, traffic was suspended for one minute in Shreveport, Louisiana, and in many other localities.

Reports from all over the world show that the idea behind World Day of Prayer has caught fire. Each year it is becoming more truly a day of international dedication. As its spirit and power diffuse and enter the minds and hearts of men, women, and children everywhere, there is added hope for the love and understanding among peoples that will make permanent peace possible.

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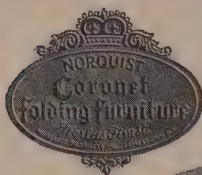
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Seven Words to the Cross

(From page 8)

- In the heart of them was mockery.
"The soldiers mocked him."
This was the reward on one who had
gone about doing good.
Be good and you will not be mocked?
Not true.
- So today if you stand for the things
that are Christian:
The mocker is still with us.
His evil brood has always dogged the
steps of God's saints.
- Have you grit and grace to face the
taunt of the mocker? They ask:
Are you a churchman?
Are you a Christian?
Are you a Presbyterian?
"My grace is sufficient for thee."

IV. The Word of Curiosity

*Some of them that stood there, when
they heard it, said, Let be; let us see
whether Elijah cometh to save him.*
—Matthew 27:47, 49.

When Jesus uttered the Hebrew words,
"Eli, Eli, lama sabachthani," they thought
he was calling for Elias (Elijah).

Their curiosity was aroused.
They uttered this fourth word to the
cross.
Less malicious than the rulers.
Less callous than the soldiers.
They do not commit themselves; they
await events.
They survey the cross with cool detach-
ment.
Curious.

We have the curious one today.

- Let us see if this thing is real.
They profess to have answers to prayer.
They profess to live a supernatural life.
They profess to live a life different
from us.
- Let us see if this Christianity is the
genuine article that the preachers say
it is.
Perhaps they are just "talking shop."
They get an easy living this way.
- We will wait and see; we are curious
to know.
This is a dangerous attitude.
Postponement may mean eternal loss.
Don't wait too long.

V. The Word of Challenge

*One of the malefactors . . . railed on
him, saying, Art not thou the Christ? save
thyself and us.*—Luke 23:39.

This word comes from a different
quarter, not from the gazing, gaping
crowd, but from one hanging by his side.

- Art thou the Christ?
This challenge comes ringing down the
centuries.
For answer I turn to:
A. The best music. *Messiah*. Easter

music.

- The finest literature. *Strong Son
of God*—Tennyson. *I Know Not*
—Whittier.
- The most superb in art.
- The most heroic in human life.
- The social institutions for the
unfortunate.

- Christ accepts the challenge.
"I am the Christ."
Read *He Has Come*

IV. The Word of Conviction

Truly this was the Son of God.
—Matthew 27:54.

- This was the testimony of an enemy.
"The Centurion."
One of the minions of Rome.
A deadly enemy of the Christ.
- He had seen something during that
three hours of watching.
That sight.
Its subduing power.
Its sobering effect.
- It was a word of conviction.
Truly.
The taunt became a triumph.
He said, "I am the Son of God."
- The Son of God.
Read *Christ: Human and Divine*.

VII. The Word of Supplication

Lord, remember me.—Luke 23:42.
Find the hymn, "Dear Lord, remember
me."

- Dare we ask that?
- Remember my bias toward evil.
Behold I was shapen in iniquity and in
sin . . . —Psalm 51:5.
- Remember the strength of my tempta-
tions.
When I would do good, evil is present
with me.—Romans 7:21.
- Remember the enormity of my sins.
I have no excuse, no extenuating cir-
cumstances.
- Remember the wilfulness of my trans-
gressions.
My sin is ever before me.—Psalm 51:3.
- I have no claim, but, Lord, remember
me.
Illustration: A Family and Son, *Visita-
tion Evangelism*, page 154.
And when there failing lips grow dumb
And mind and memory flee,
When Thou shalt in Thy kingdom
come,
Dear Lord, remember me.
Illustration: "Do it again, Lord."
—General Booth
What are you saying to Jesus?

NEIGHBORS

Styles change. Furniture gets
outmoded. Dresses have fashion al-
terations every season. But one
idea introduced centuries ago is
still in style today. "Love thy
neighbor as thyself."

Ministerial Oddities collected by Thomas H. Warner

Dr. Crosby, a distinguished clergyman, caught a thief in his house and took him to the police station. After he had been sentenced, Crosby called on him in jail and said: "I have no malice toward you. You were performing a desperate deed and you deserve your punishment. But now I say to you that I am ready to help you begin a new life." He continued to visit him. When the man came out of prison Crosby used his influence to get him a position. The man proved himself to be reformed.

* * *

When her husband died, the county clerk asked Cora Harris, the author of *The Circuit Rider's Wife*, for an inventory of the estate. Mrs. Harris sent him this unique reply: "It is not with the intention of showing an egregious sentimentality that I say I find it impossible to give you a complete and satisfactory inventory of the estate of Lundy H. Harris. The part that I give is so small that it is insignificant and misleading.

"At the time of his death he had \$2.35 in his purse, \$116.00 in the Union Bank and Trust Company of Nashville, about four hundred books, and the coffin in which he was buried which cost about \$85.00.

"The major part of his estate was invested in heavenly securities, the values of which have been variously declared in this world and highly taxed by the various churches, but never realized. He invested every year not less, usually more, than \$1,200 in charity so secretly, so inoffensively and so honestly that he was never suspected of being a philanthropist, and never praised for his generosity."

* * *

An English clergyman was questioning a boy. He asked, "What is a miracle?" "Dunno." "Well, if the sun were to shine in the middle of the night, what should you say it was?" "The moon." "But if you were told it was the sun, what should you say it was?" "A lie." "I don't tell lies. Suppose I was to tell you it was the sun, what would you say then?" "That you wasn't sober."

* * *

A clergyman said to one of his flock: "I am shocked, John, to see you've broken your promise, and have been drinking again. You really should give it up. It does you great harm, makes you unfit for work, spoils your appearance, you cannot take your breakfast, you have a bad taste in your mouth, it gives you a splitting headache—" John interrupted: "Ay, ay, sir, I see you have suffered with it yourself."



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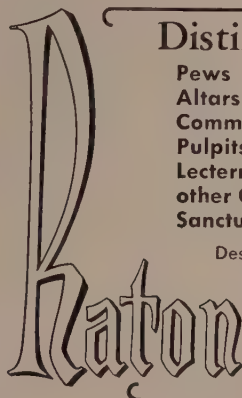
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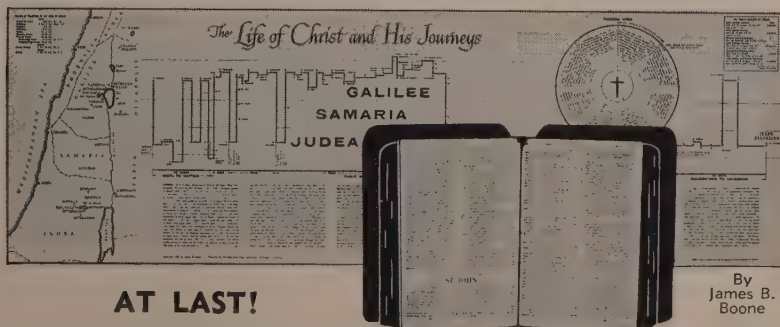


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NEW BOOKS

Theology & Philosophy

CHRIST AND HIS CHURCH by Anders Nygren. The Westminster Press. 125 pages. \$2.50.

Because of the growth of the ecumenical movement, our theologians have been diligently searching for the basis of the unity of the church. For the last eighteen years, Anders Nygren, formerly Professor of Theology in the University of Lund, and now Bishop of Lund, has been applying his mind to this theme. The invitation to give the Laidlow Lectures at Knox College, Toronto, gave Bishop Nygren the opportunity to put his findings into print.

Believing that the way to unity is found only by going to the center, Bishop Nygren holds that it is Christ himself who is the unity of the Church. Emphasizing the concept of the Church as "the body of Christ," he sees the nature of the Church in its indissoluble relationship with Christ. For this reason it is necessarily one. To break this unity is to break the connection between Christ and the Church and it thereby ceases to be the Church.

To live in the Church is to live in participation in the death and resurrection of Christ. It is to live the life of the new age in the midst of this age while expecting its final fulfillment. At this point, Bishop Nygren offers a clarifying picture of the place of the Church in relationship to time. Through the coming of Christ and his death and resurrection, the new age has emerged. Yet it awaits its complete fulfillment at the Parousia. "The interval between these two events—between the resurrection of Christ, from which the new age derived its beginning, and the Parousia, when it shall be revealed in power and glory—is the time of the Church."

In spite of the author's strong plea for the essential unity of the Church, he still believes that diversity ought to exist within the Church just as it exists within the body of Christ. It is not diversity, but division, that is wrong. In the last two chapters of the book, Bishop Nygren lists some of the things that cause division and offers some pertinent questions for discussion by those who are concerned with the ecumenical movement today.

W.P.

PROPHETIC REALISM AND THE GOSPEL A Preface to Biblical Theology by John Wick Bowman. The Westminster Press. 288 pages. \$4.75.

Mr. Bowman is Robert Dollar Profes-

sor of New Testament Interpretation in the San Francisco Theological Seminary. He holds that there are three leading positions in Biblical theology: humanistic optimism, apocalyptic pessimism, and prophetic realism. Prophetic realism is defined as the theology of the Spirit whose content is determined by the guidance of the Spirit. Man may not impose upon it any of his cherished, limiting categories, such as those of time and space, of race and class, or even of creed, in the historic sense of that word. God is to be found, not in nature, but in history where men live an active life. God is logically thought of as a trinity because the Bible depicts him as Father, Teacher, and Redeemer. The basic prophetic note in both the Old and New Testaments is the sovereignty of God and the actuality of his rule within history.

In this theology the incarnation shows us what God is like and what men may become. Jesus Christ is the norm in history of what God must be. Apocalypticism is a mythological approach in that the great moral and spiritual movements that determine the destinies of men are transferred from the plane of history to the eternal order, while prophetic realism sees God in actual historical living. The scriptures tell us little about the final end of things. The only thing that matters is that, as there has been judgment and salvation in time, so there will be in eternity.

A.V.R.

Bible

GENES, GENESIS, AND EVOLUTION by John W. Klotz. Concordia Publishing House. 575 pages. \$5.00.

The author of this intriguingly titled book possesses training both in theology and in science. He graduated from Concordia Seminary and earned his Doctor of Philosophy in the field of biology. His interest in the dual fields of religion and science finds expression in his dual roles of teacher of science and pastor. This book makes it apparent that Dr. Klotz has a keen personal interest in the relation of these two areas of learning and human experience.

Genes, Genesis, and Evolution seeks to point out that science does not hold the final truth and that a great many of the commonly accepted theories of science are not without serious difficulty. The theory of evolution, he claims, is a good illustration of this point, and the author attempts to demonstrate this with the use of his

knowledge of the literature of science. To Dr. Klotz, life is not a matter of chance, and there is really no satisfactory explanation for the origin of life apart from the Biblical view which in itself does not answer all questions.

It is obvious that the author handles well and carefully his knowledge of scientific theories and studies bearing upon the problem of the origin of life, but not without preconceived religious suppositions. In fact, one does not read far until this becomes evident. The author believes that "the Bible is true in its every word." (page 1). Quoting again we observe the author writing, "The Bible asserts that all its statements are true and correct, and this declaration applies also to historical, anthropological, sociological, and scientific statements." (page 1, 2) The author there is not apologetic for scripture.

The reviewer, it is to be admitted, found the book interesting even though it is a restatement of a problem which many of us thought was settled several decades ago. However, a measure of discomfort was experienced with the apparent failure of the author to recognize the implications such a view if interpretation of scripture as he holds presents. The reviewer would not know whether the author dogmatically ignores the problems his point of view raises with regard to the interpretation of the scriptures, or whether he is not fully informed in the area of Biblical scholarship. To assert "that the Bible is true in its every word" really leaves much to be desired in the light of textual and archaeological studies in the Biblical fields today.

However, in some areas of the church this book may serve a purpose and find ready response. Many will find interest in the author's array of scientific data. Many will rejoice in reading an author who seeks to reconcile Genesis and evolution, and others will voice approval to read of a scientist who puts science where it belongs. Still others will read it and exclaim in the words of the preacher of the Old Testament, "... of making many books there is no end."

G.W.F.

BIBLE PRIMER by Ray Freeman Jenney. Harper & Brothers. 190 pages. \$2.50.

As a minister in a large Chicago church, Dr. Jenney has been disturbed by the Biblical "illiteracy" of his church members, even his church school teachers. Knowing that many church members are

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Everett Tilson. An objective attempt to determine the Christian approach to drinking. Dr. Tilson's approach is on biblical, theological, historical and ethical grounds. *February 11*. **Paper, \$1; Cloth, \$2**

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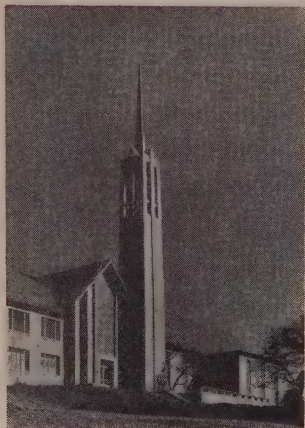
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H.W.F.

Preachers & Preaching

MEET THESE MEN by Clovis G. Chappell. Abingdon Press. 156 pages. \$2.00.

Fourteen biographical sermons by Dr. Clovis G. Chappell. As any reader of homiletical literature knows, this is not Dr. Chappell's first book. At least twenty others have preceded it. These books are convincing proof that if a preacher uses his Bible, there is no danger of his running out of material. *Meet These Men* is just as fresh, interesting, vital, and illuminating as the first book that came from its author's pen.

The biographical approach in this case is different from any that Dr. Chappell has used previously, and not all of the fourteen discourses belong in exactly the same pattern. The phrase "The Man Who Was" is a part of each title, but the second half of it is different. For example, the complete title of the first sermon is "The Man Who was Independent," that of the second, "The Man Who was No Good," and that of the third, "The Man Who Refused to be Fired."

The titles in themselves are challenges. At the outset we wonder who is discussed in a given sermon, the subjects of the first three being Peter, Onesimus, and Samuel. "The Man Who was a Convinced Crook" was Jacob and "The Man Who Homed in the Heights" was Habakkuk. The sermons are textual, and in a number of cases the central idea is drawn directly from the text. Like all of the Chappell books *Meet These Men* is delightful and stimulating reading.

L.H.C.

SERMONS ON THE PSALMS by Harold A. Bosley. Harper & Brothers. 208 pages. \$3.00.

Not until this reviewer was most of the way through this fine volume of sermons from the Psalms did he realize what was

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different about them. Most such sermons are highly emotional, quite romantic, dealing especially with the "feeling tones" that belong to high poetry. In fact, many are frankly sentimental, as though that style is most fitting to the hymn book of the Bible.

Well, this cannot be said about the preaching of Harold Bosley. The imagery, the sense of devout worship, both public and private, the reality of man's plight in a world of trouble along with the depth of his delight in the law of the Lord—all these and much more are in his sermons, for they are part of the Psalms themselves. But there is nothing sentimental, nothing cheap, nothing purple for the sake of purple passages, in these twenty sermons.

Preached over three years from the pulpit of First Methodist Church, Evanston, these sermons interpret some of the heights and depths of man's joy and despair as revealed in specific Psalms. His first sermon, "Songs from Life," is really an introduction to them all, in some ways more an essay than a sermon, as it opens vistas for his hearers. But the rest of them get right down to the realities of man's living today, concerning the appetite of iniquity, the demand of loyalties, adventurous faith, when faith falters, and even enthusiasm in religion.

These sermons indeed speak to the mind. Yet, forgive him, this reviewer wishes they spoke no less to the mind but a little more to the heart too. For they are by far the finest of sermons on the Psalms he has come across.

H.W.F.

Devotional

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWS edited by Thomas S. Kepler. The World Publishing Company. 208 pages. \$1.50.
THE RULE AND EXERCISES OF HOLY LIVING by Jeremy Taylor. Edited by Thomas S. Kepler. The World Publishing Company. 293 pages. \$1.50.

These are the tenth and eleventh in the series of World Devotional Classics, all edited and introduced by Thomas S. Kepler, noted student of the spiritual classics, professor at the Oberlin Graduate School of Theology. Like the others in the series, red leather covers, pocket size, brief and informative introductions concerning the authors and their times, these two new volumes bring additional classics into modern book form.

Lancelot Andrews, one of the translators of the King James version of the New Testament, prepared for his own personal use, these prayers and meditations. Prayers for a week, morning and evening prayers, prayers of intercession and thanksgiving are among the many created by this master of the spirit. All of them are printed as arranged originally by the

author, forms conducive to their use in personal devotions.

Jeremy Taylor's book supplements his *The Rule and Exercises of Holy Dying*, an earlier volume in the series. Both of these use the language and thought of the seventeenth century, and though at times the reader will bog down, over and over again he will find rocky ground to be firm foundation for his spiritual growth and progress.

H.W.F.

FAITHS OF SHINING LIGHT by Vera Idol. Abingdon Press. 111 pages. \$2.50.

This is a book of appreciation, written by one who senses keenly the presence of God in the world of nature and in the world of books. Each chapter bears as its title some expression of God's handiwork—Roads, Mountains, Valleys, Birds, Flowers, Sunshine and Clouds, Summer and Winter—and each is prefaced by a full-page photograph illustrating the subject. Appropriate scripture selections introduce each chapter, and new insights are brought by many well-chosen selections of poetry. The photographs are carefully chosen and well reproduced, and the Abingdon Press deserves special praise for the beautiful typography. As a gift book this would be unsurpassed; but it is much more than a beautiful book, it is a useful book and will provide a wealth of devotional reading for private or group worship.

The author is Professor of English in High Point College, where many students have come under the gracious spirit which shines through these pages.

W.R.L.

Pastoral Ministry

THE ART OF REAL HAPPINESS by Norman Vincent Peale and Smiley Blanton. Prentice-Hall, Inc. 280 pages. \$3.50.

A book by Dr. Peale is always an event to those who have followed his religious consultations. This volume, however, includes not alone a religious emphasis but the psychiatric technique used in personal counseling. Perhaps one feature which will interest readers of this magazine is that it is so definite and simple in its presentation. For instance, you will find ten rules for developing confidence; three secrets for keeping up your vigor; thirteen examples of how prayer helped people in need; four words that lead to success; five techniques used by successful men to overcome defeat; a spiritual healing formula; and a guide to popularity.

This book is especially directed to those in the areas of life where there are marital difficulties, frustrations, alcoholism, and fear of economic and social security. It would be a valuable book on the minister's shelf and one he can lend with confidence.

W.H.L.

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pulpit and manse with some clergyman in that area for the weeks selected. If your church usually pays an honorarium for supply preachers indicate that in your offer. The church you visit should offer something commensurate.

In actual practice ministers who have only services to offer use the columns; other churches which need summer supplies can use the space to secure supplies for the vacation weeks. No charge is made to subscribers for this service. We prefer that others subscribe to the magazine rather than charging them for the space. It is necessary that you give your own mail address so our offices are not encumbered with correspondence.

Here are the first items for 1957. If you wish an item to appear in the March issue, it must reach us by February 14.

Uhrichsville, Ohio. Methodist. Will exchange pulpit and parsonage during July. Honorarium for morning services. Church of 950 members, brick parsonage. Many Summer sports and lakes in this area. We have three children, ages 16 and (twins) 10. Previous exchange experience. **Orville O. Wilson, 420 East Third Street, Uhrichsville, Ohio.**

Will Supply. Methodist. Will supply pulpit of church on coast of New Jersey, Connecticut, New Hampshire, Massachusetts, or Maine for three Sundays in July or August for use of parsonage. Exchange not possible. Prefer village or small town actually on sea coast. **Harry M. Savacool, 276 Main Street, Owego, New York.**

Dundee, Illinois. Congregational. Will supply or exchange during the month of July or August. Prefer location near ocean or lake in New England. Parsonage here is in beautiful Fox River country, only forty miles from Chicago's Loop, yet in the country. We have a family of four. **Harry B. Gordon, Dundee, Illinois.**

Croton-on-Hudson, New York. Methodist. Will supply or exchange pulpit and parsonage with minister of any congenial denomination. Desire location on the sea coast, or islands, or Canada. We are within forty-five minutes of New York City, and are available from July 30 through September 3. We have no children. **Carl J. Dodds, Jr., 19 Old Post Road, South, Croton-on-Hudson, New York.**

Saline, Michigan. Evangelical & Reformed. Will exchange pulpit and parsonage with minister of a congenial denomination in Northwest United States or California for four weeks in July and August. Emergency pastoral ministrations for a congregation of 500 would be expected. We are within sixty minutes of University of Michigan, Detroit, Toledo, Irish Hills, Canada, and many lakes and other recreational opportunities. We have two daughters, ages 9 and 15. **Alvin Siemsen, Saline, Michigan.**

Milwaukee, Wisconsin. Evangelical & Reformed. Would like a parsonage exchange with no pastoral duties for the month of July with Florida minister of any denomination. Miami preferred. We have a lovely new ranch home with easy access to the Milwaukee Braves baseball park and nearby resort areas. Ours is a family of four. **Eugene A. Schneider, 6901 West Winfield Avenue, Milwaukee 18, Wisconsin.**

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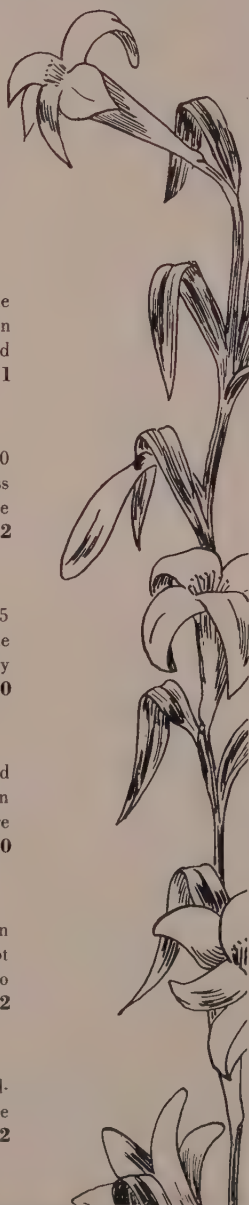
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de-pend' (-pënd'), *v. i.* 1. To hang down. 2. To rely for support; to be conditioned or contingent (on or upon); as, children *depend* on their parents; that *depends* (i. e. on circumstances or some circumstance). 3. To trust; rely (on or upon); as, you can *depend* on him.

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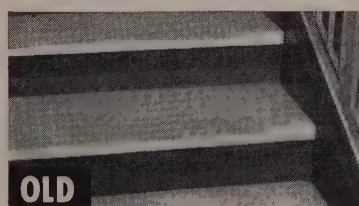


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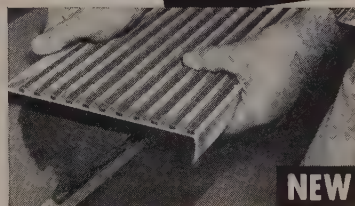


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Electronics and the Drive-in Church

(From page 16)

of altar, auditorium, chapel, and outdoor parking area, it contains a control console handling eight channels for eight microphone inputs and eight speaker output circuits. Power supply is provided by three amplifiers. Concertone tape recorders are used for music reproduction and playback. A twenty-four circuit patching panel can patch any microphone into any output channel. The monitor is installed in the control room ceiling.

Three microphone systems are in use for solo and group renditions by the choir. The microphone for solo work is concealed in the base of the cross which adorns the chancel. Dual pulpits at either side of the chancel are equipped with cardioid mikes, with switches for selection of desired patterns. A dynamic microphone picks up sound from a set of chimes. In the main auditorium, seating 800, four cabinets contain speaker units. These also serve the chapel, which becomes integral with the auditorium when an electrically-powered curtain opens. Both rooms are acoustically treated by means of special tile on ceilings and back walls. The indoor speaker system may be used for 16mm. motion picture projection through the control room patching panel. An organ and concert grand piano are in use in both auditorium and chapel.

Dividing the chancel from a large outdoor stage, and overlooking the huge parking area of this unusual drive-in church, is an immense picture window, curtained with magnificent drapes. Both window and curtains are electrically operated, recessing to bring pastor, choir, and indoor and outdoor congregation together by means of the sound system, providing a combined listening audience of worshippers which has reached the imposing total of 10,000 during Easter Sunday devotions.

The electrical engineers decided that the outdoor audience could be served properly only through the use of Voice of the Theatre speakers. Installed in high locations on the main building, as the accompanying photographs show, are eight speakers of the type used in theatres of 1200 seating capacity. These speaker systems are equipped with high frequency driver units mounted on horns. This sound equipment is installed on rollers for portability and established on guide tracks for proper directional positioning to assure adequate sound distribution over the eighteen acres of ground. These speakers are concealed back of ornamental weather-proof coverings presenting the appearance of windows.

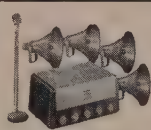
A sixty-man team of ushers directs the cars as they enter the palm-shaded parking area from numerous driveways. Signs on the trees alphabetically establish the var-

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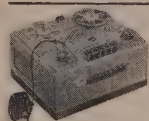
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ious sections. Telephones are installed on trees throughout the grounds. Connected with the control room above the chancel, they enable the ushers to relay volume instructions to the man at the control console, a system many theatres could employ for the listening advantage of their patrons.

Religion in the British Isles

(From page 14)

priest and to the party or parties concerned; provided that no such approval shall be given until the parties are sufficiently known, whether by length of residence in the diocese or otherwise to the Bishop or to the priest who brings the case before him. This approval shall be given in writing and shall be accepted as authoritative both in the particular diocese and in all other dioceses of the province.

New Bristol Churches

"The Church has an inescapable responsibility to help to build up community life on new housing estates and to offer Christian worship, fellowship, and influence," said the Bishop of Bristol, Dr. Frederick Cockin, speaking in Bristol recently.

The Bishop was launching an appeal for £240,000 for church development in the diocese. By 1960, he said it would be necessary to have five permanent parish churches to replace temporary buildings, owing to the rapidly increasing and shifting population.

Three existing churches would need to be enlarged, and in areas of new development there would have to be eight churches or halls. Provision for seven houses for clergy also had to be made.

The cost would be about £450,000, of which the appeal was hoped to provide £240,000. They were asking the parishes to underwrite £60,000, to be contributed by congregations, and for the balance they must appeal to the generosity of industrial and commercial undertakings, and of individual citizens.

Pilgrim Church Rises Again

On October 5th, the American Ambassador to Great Britain opened the new Pilgrim Fathers' Memorial Church, Great Dover Street, Southwark, London. He was supported by high civic dignitaries. The Mayor and Mayoress of Southwark, the Right Honourable Chairman of the London County Council, and the Member of Parliament for Southwark, Right Honourable George Isaacs, J. P. Also present were the highest Congregational dignitaries: Elsie Chamberlain, Chairman of the Congregational Union of England and Wales, who preached the sermon; Dr. Sidney Berry, ex-Moderator of the International Congregational Council who unveiled a memorial to the Martyrs of the Pilgrim Church (Greenwood, Barrowe, and Penny); the new Moderator of the London

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What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God.—Micah 6:8

"What doth the Lord require of thee?"

Be just in all thy ways!
In all thine actions upright be,
Deal justly all thy days!
Treat other men, as fair and true,
As you would wish that they should do.

"What doth the Lord require of thee?"

Love mercy—kindness show!
Seize ev'ry opportunity
Thine acts of love to sow!
Christ spent His Life in doing good,
Then surely we, His follow'rs should!

"What doth the Lord require of thee?"

Walk humbly with thy God!
Thy Lord, in deep humility,
This self-same path hath trod!
Let Him the great Example be,
His life—the test for you and me!

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

Province, W. C. E. Simpson; and the Chairman of the London Congregational Union, Mrs. J. Rider Smith. A memorial plaque was unveiled to the memory of Mr. M. W. Field whose devoted service of forty years had preserved the Church in being and made the new building possible.

A letter of cordial good wishes was read from Her Majesty the Queen.

Generous gifts from American Congregationalists will be commemorated in an illuminated list to be hung in the beautiful Mayflower Room of the new Church. There has been world interest in the resurrection from the ashes of war, of the oldest Congregational Church in the world—informally founded in the Clink Prison by the Martyrs in 1586, formally founded outside the prison in Southwark 1592.

We are watchers of a beacon
Whose light must never die.

American and British Congregationalists should now conspire to endow this mother church to ensure its being a shrine of remembrance between Britain and America as well as a center of Christian salvation for its neighborhood.

Dr. Soper on the Junaluska Message

In the pages of the *Methodist Recorder*, London, appears a letter from Dr. Donald O. Soper, ex-President of the Methodist Conference, which is one of the raciest and most slashing attacks upon an important Ecumenical pronouncement that one could meet. Here are extracts from it:

I have just finished reading the Junaluska Message to the Churches. "What a performance!" as the immortal Sid Field would have said. What a spiritual minnow this ecclesiastical lake has brought forth. It seems to me quite shocking that we should be saddled yet once more with such a mixture of platitudes and escapism masquerading as a message. It all has the tepid familiarity of a Tuesday rissole.

In most cases I had no need to do more than read the opening words of each paragraph. I knew the rest by heart.

Every great personal and social tenet of the Gospel is bound in such loose covers and hedged about with such extreme caution that the whole thing has the explosive incandescence of a swan vesta soaked in Coca Cola. Wherever there is the danger of precision in a noun a qualifying adjective is discreetly introduced to recover the pervasive ambiguity. Nationalism has to be "extreme"; imperialism and totalitarianism have to be "oppressive," before they are fit to be condemned by these ecumenical revolutionaries. As a gem of a periodic sentence which Ramsey MacDonald could not have bettered in his seediest days, let me commend the one which begins "The Conference affirms" and ends considerably lower down the page, "in which they live." I defy anyone to discover in this sentence what in fact it is that the Conference affirms.

However, I must not be unfair to the perpetrators of this document. There is one more or less precise statement. The only trouble is that it is not a Christian one. Here it is: "The Gospel is not to be identified with specific social or political programmes; benevolence must not be made a substitute for faith, or social zeal

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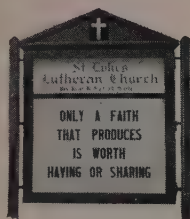


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an escape from the searching personal demands of our Lord." This really is too much to suffer. What about anti-slavery, temperance, child and animal welfare, anti-gambling? Are these specific social programmes not to be identified with the Gospel? I say nothing of particular political programmes which I agree should not be "identified" with the Gospel, but I should be ashamed to have my name associated with such a wretched betrayal as this of the historic Methodist witness. For a moment I thought that benevolence was to be contrasted with justice, to which I would have said amen. But no. It is set over against faith and it is just another rather squalid slap at the Welfare State.

It leads on to the other part of the sentence, which regards social zeal with suspicion as a possible escape from the personal demands of Christ. Now those who intentionally indulge in these hoary half truths are little better than "agents provocateurs" within the Church. They are inviting Christians yet again to be careful about the social gospel, which may lead them astray. The implication is that personal piety is the real thing and, moreover, contains no such dangers. I protest most vigorously at this "loaded dice" sort of propaganda. They know as well as I do that one of the biggest problems in the Christian Church at present is the personally pious member who is continuously comforted in his pride and escapism by digs and backhanders like this at social gospel, whenever that gospel really comes down to brass tacks.

This Junaluska message will encourage the wrong people, edify no one, and comfort the cynic. If its compilers could not do better than this they should have said nothing.

Teddy Boys at a Mission

One of the most refreshing pieces of news has been the success of a mission conducted by Frank Inger, at the Edmonton Central Hall, Edmonton, London, in winning Teddy Boys, to a new way of life.

Hardly had the mission begun when they began to come in. "They chewed gum all the time, and kept going out for a smoke," said Mr. Inger. "But when the appeal was made, three of them came forward and decided for Christ—and on the following night brought in some of their friends and talked things over with us. Our young men took them in hand, and taught them how to pray, and before long, at a meeting in a classroom specially arranged for them, two or three of them began to pray aloud."

Everyone was staggered, at the high percentage of outsiders brought in. "Our helpers were out in the street every night, contacting people and persuading them to come in, and between fifty and sixty were brought in by this way. An encouraging feature about the 'outsiders' was that they practically all attended every single night after they were brought in!"

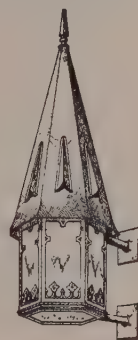
To quote one instance: A complete outsider was persuaded to come in, and on leaving he said to the steward, "You've done something for me, getting me in here. Do you know this is the first time in my life I've ever been inside a church? I've often passed by here and wondered what went on inside—but I can tell you

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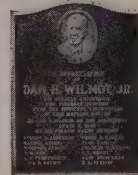


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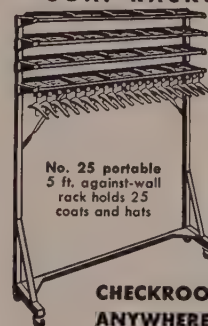


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one thing—it won't be the last!"

And then there were "lost" Methodists who came back (and there were a fair proportion of these)—people who had moved into the area within the last few years and had never linked up with any church.

Miscellaneous

On Monday, September 17, nearly 3,000 people met in Saint Andrew's Hall, Glasgow, to celebrate the Diamond Jubilee of the Christian Endeavour Union of Great Britain and Ireland. Dr. James Kelly, J. P., President of the Scottish Christian Endeavour Union and Vice-President of World Christian Endeavour, presided, the speakers being Tom Allan, Chairman of "Tell Scotland," and the Bishop of Barking, London. Christian Endeavour has five thousand members in Scotland in 200 societies.

The tragic crisis in the Middle East has resurrected in London a suggestion that fell on deaf ears some years ago that the Christian, Jewish, and Moslem religious authorities should cooperate in a ministry of reconciliation and peace between the populations under their influence. Now a society of Christians, Jews, and Moslems has been started in London to explore the unity that religion can confer upon them with a view to the fuller service of mankind. Why should not the United States follow suit!

A small boy in a Church of England school came to his schoolmaster and said: "Please, sir, there's an old fellow outside dressed like a Teddy Boy who wants to speak to you." The master, who was a clergyman, went out and found on the doorstep a very distinguished bishop wearing his regulation long coat and gaiters!

Priming the Preacher's Pump

(From page 19)

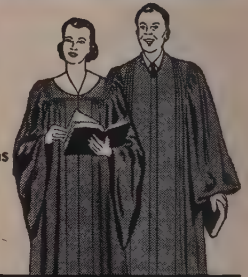
various forms and two of the many times in which the Lord's prayer was delivered." (*Our Father*, published by George H. Doran Co., page 27).

Excellent expositions of the prayer have been published in the United States and Great Britain. Among these are Silkorsky's unusual layman's study, Ernest Fremont Tittle's *The Prayer that Teaches Us to Pray* (Abingdon Press), Ernest F. Scott's *The Lord's Prayer* (Harper & Brothers), the transcript of lectures (*Prayer*) given by Karl Barth published by Westminster Press in 1952, (Your religious bookstore could obtain a copy if your nearest library lacks one.), the older but still rewarding commentary by Marcus Dods, and Evelyn Underhills *Abba* (Longmans, Green & Co., 1942 and subsequently). In March 1951 an illuminating anthology-type of study was issued by the SCM Press, Ltd.,

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56 Bloomsbury Street, London, by Hugh Martin, entitled simply *The Lord's Prayer*. You will not overlook the volume in *The Interpreter's Bible* on Matthew (6:9-13). As for the general title of your series you will find your own. One appealing to me is "Design for Great Living." Separate titles are phrased in this series as directives in the imperative mood.

SERMON SEEDS

I. *Make These Adjustments*. Text, Matthew 6:9—"Pray then like this: Our Father who art in heaven..."

Introduction: Here is the most famous and most familiar of all prayers. But what if Henry Ward Beecher's suggestion were followed? "If a man in praying that prayer were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime to get through it."

Note also that it is the disciples' prayer. Evidence suggests that from the very first days of the Church, committed Christians used this prayer in their meetings for worship. This may explain the inclusion in our Gospels of the final clause, "for thine is the kingdom, and the power, and the glory forever." When Paul wrote to the Galatians (4:6) it is a reasonable supposition that his use of "Abba, Father" referred to this "sum and abridgment of all other prayers" (Hugh Latimer).

It would seem that the early Church confined the prayer's use to church members. Certainly those on the "inside" alone are likely to appreciate most the deep meanings of each clause. As for its originality, no one today need be disturbed by similarities in other Jewish prayers. If it is "all in rabbinical writings" the answer would seem to be, "yes, and much else." Indeed some borrowings might be in reverse, that is from the Lord's Prayer. But just as Jesus fulfilled the moral law of Judaism, so he built his tradition of worship upon the earlier tradition in the Psalms and elsewhere. To the prayer itself there is no exact parallel. This is our Lord's prayer not because he prayed it (Can you imagine him offering confession for himself?) but because he taught it.

Proposition: Contained within this prayer are revelations, insights, principles by which we can live at maximum effectiveness. To live greatly, essential adjustments must be made, once and continuously. What are some of these?

(1) Adjustment to Reality. The first three petitions relate to God and his glory, the second three have to do with our needs and human relationships. God is first given priority and supremacy; thereafter and only then do we turn to our needs. To pray and live by "Our Father who art in heaven" is to settle our relationship to basic reality. We bring the whole of life to God, and God's whole life is brought to us. To ask for bread for today and tomorrow is to direct our thoughts to God

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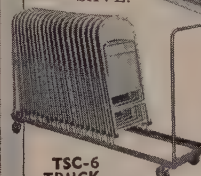
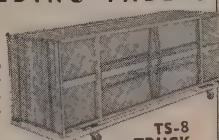
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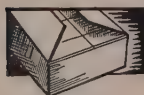


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the Father who is creator and sustainer of life. To ask forgiveness is to confront God the Son, in Christ our savior; and to ask help when we meet testing and temptation is to direct our attention to God the Holy Spirit, the comforter, deliverer, guardian of our lives. To live in the faith of this prayer is to accept the spiritual interpretation of reality, and to relate ourselves to God. The unseen world is our Father's home. We are delivered from the modern equivalent of polytheism, the worship of many gods. The God whom we believe and worship is one God and his nature is fatherly love. Lessing used to say that if he had one question to ask the Sphinx it would be, "Is this a friendly universe?" To think of God as our heavenly Father, is to be assured that fundamentally this is a friendly universe, responsive to trust and love, to unselfishness and justice.

You might use here the old Roman story of the boy who rushed to the Emperor's chariot to greet his father. A legionary stopped the lad, not knowing his identity. "You can't do that, boy" he said. "Don't you know who is in that chariot? That's the Emperor. You can't run out to his chariot." The boy laughed and said, "He may be your Emperor, but he's my father." God may be infinitely greater than man can dream. Certainly he is infinite, eternal, and great in majesty and power. But Christ taught and demonstrated that he is our Father first and always.

(2) Adjustment to the world of nature and of persons follows from the first adjustment. How easily we think of the "world" as hostile, of people as frequently predatory and unfriendly. But if this world is organized by righteous, fatherly love, not for our comfort but for our training and growth toward maturity, others are our fellow-students, good, bad, and indifferent. Others are our brothers and sisters, for all are members of one Father's household. So, as Dr. William Barclay of Glasgow once pointed out, if we believe that God is our Father our relationships to our fellow-men are placed on a sound, workable basis. We are not taught to pray "My Father." Call attention to the easily overlooked fact that nowhere in this prayer appear first person singular pronouns, I, me, my, mine. Indeed Jesus retired these words from meaningfulness and replaced them with we, us and ours. Under this heading you can say some needed words concerning our attitudes and relationships to members of God's human family whom we dislike, fear, or despise. We can remind ourselves that God is no man's, no group's, no race's exclusive possession.

(3) Adjustment to self follows from true use of the prayer. Who doesn't hate himself on occasion? Who doesn't disparage his God-given personality and long for another, or for the extinction of the

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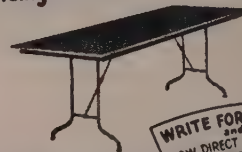
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one he has? Very few. One who wrote under the pen-name of Mark Rutherford in the late Nineteenth century wanted to add one more beatitude to the New Testament list: "Blessed are those who give us back our self-respect." God does that for his children when they realize that they are of royal blood. Has he not made of one blood all of them that dwell upon the face of the earth? Have we not one Father? Is he not, as the Jewish prayers still say, the king of the universe, of all the world?

(4) I would be tempted to add that God is our Father who is in heaven. Heaven means not "up in the sky" but high above all in holiness and power. He is no easy-going divine type of the indulgent modern parent. "When we pray 'Our Father in heaven' we must ever remember the holiness of God, and we must ever remember the power which moves us in love, and the love which has behind it the undefeated power of God."

II. *Tread Softly Here* (or, *Increase Your Spiritual Awareness.*) Text, Matthew 6:9b—"Hallowed be thy name." Paraphrase, "Let your name be held holy." To treat a person or thing as holy is to treat him or it as separate, different in purpose and essence from ordinary things. So a table becomes a holy table because of its purpose; a day becomes holy or hallowed because it is different from other days. So then the petition means, "Let God's name be treated differently from all other names, let the divine name be given unique position and respect."

Of course in Hebrew, *name* means more than title or label. It means the nature, the character, the personality of the person as far as it is revealed to us. Look at Psalm 9:10. If you do not know God's character you are unlikely to trust in him. But if you do then Psalm 20:7 is true. So we pray, "Enable us to give thee, our holy and righteous and loving Father, the unique place which thy being demands

and merits."

(1) Tread softly when you enter into the presence of the holiest of all. "Bow down before him and worship his name," not because he is like some oriental despot, some mighty king-emperor, but because he is life, its source and ground, and our loving Father and Lord. If you believe that such a God exists you will reverence him. If you believe that he is most like Jesus Christ you must reverence him. Use here the master's parable and the words of the vineyard's owner when he sent his son to deal with the evil agents: "they will reverence my son."

(2) Increase your spiritual awareness of this great God who is in all and over all and beneath all and above all. To reverence God, says a modern Christian, means to live in a God-filled world, to live a life in which we never forget. But such sensitivity is not to be practiced in church alone, although a holy hush amid the rush would be a means of grace to many. Think of Wordsworth's sense of the divine presence in nature; of men and women of poetic and artistic, as well as scientific mind who have been aware of God's beauty and order breaking through everywhere.

A saintly mystic of long ago, Saint John of the Cross, is quoted as saying that creation babbles to us, like a child which cannot articulate what it wants to say; for it is struggling to utter the one word—the name and character of God. For Christians the nature of God is love. Therefore, we take the shoes from off our feet in a spiritual sense, for,

(3) We must reverence love in all its manifestations. Wrote Evelyn Underhill, "Love is always to be recognized and adored, for it is the signature of God lying upon creation; often smudged and faded, almost blotted out, yet legible to the eyes which have been cleansed by prayer." Are we not moved to awe and wonder in the presence of mother-love, of the sacrificial love of a man laying down his life for his friend, of a true patriot's love for his country, and for the larger fatherland of all men? What then of our response as we contemplate the crucified Son of God? No real person saunters by Calvary with only a passing glance or a callous indifference. "My Lord and my God!" cried even a reluctant believer among his first followers. It is the man who kneels to the great God who draws near to us in Christ who is able to stand unabashed before any man or group of men.

Good questions to put to ourselves are these: How do we hallow the name in daily life? In the home? In business or industry or in our schools? How does a scientist hallow God's nature and character? a politician? a worker, whether employer or employee?

III. *Engage in this Enterprise.* Text, Matthew 6:10—"Thy kingdom come, Thy

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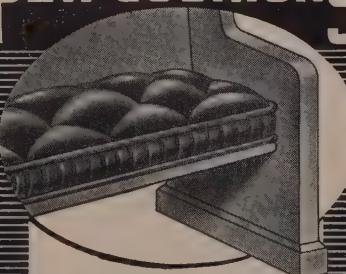
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will be done, On earth as it is in heaven."

Halford E. Luccock in an essay which gives the title to his most recent book, reminds us that we and our world constitute "unfinished business." Christopher Morley's definition of man may not be scientific in language but it is accurate. Man, wrote Morley, is a "folder of unfinished business." Christ in the prayer he taught his disciples asked us to pray that God might continue to transact his unfinished business. Because he is God, the Christlike Father, he permits and indeed needs us to help him do it. As Saint Augustine said a thousand years ago, "Without God we cannot, without us God will not."

(1) Consider first that the kingdom of God is God's fatherly rule of all of life, the realm of right relationships. Jesus spoke of it in three ways. The kingdom has come, the kingdom is coming, and the kingdom will come. In the person of the king of love, the Lord Jesus, the realm had arrived. With his advent the powers of the commonwealth had come and are now available to every person of faith. It is therefore within us, and among us, and in our midst. It is here but not in anything like its fullness. The kingdom is God's, therefore it is not "up to us." Yet our co-operation is required for its realization.

(2) Engage in this kingdom-building enterprise with God's Spirit because it has not yet come. Despite the awful apocalypse of man's bestiality which two world wars and subsequent "limited" and cold wars give, we have been "inching" along toward Christ's goal. But think of the unfinished tasks: the replacement of war by a grand strategy of peaceful arbitration and collective security, the creation of a truly united and harmonious and mutually helpful family of God's children where barriers of color, race, and sex are transcended without being either ignored or repressed, the education of vast populations now almost wholly illiterate, the achievement of freedom from every form of tyranny, the uniting of the divisions of Christ's Church on earth. Is the prospect so formidable as to be utterly discouraging? With God all things are possible. Christ would not have asked us to pray for the kingdom's coming and the doing of God's will had these been incapable of fulfillment.

(3) Engage in this tremendous continuing task with and within Christ's Church. As Dr. Marc Boegner, French Protestant leader and World Council statesman has written in his little book on the Lord's Prayer, this is *The Prayer of the Church Universal*. (Published by Abingdon Press in 1954. Translated by Howard Schomer.) Dr. Boegner says, on page 60:

The Church prays: "Thy kingdom come." In the midst of men the Church must be and is the vigilant sentinel who awaits the coming of the kingdom. But

she must likewise be the herald of this kingdom, not to certain privileged individuals but among the multitudes. . . . He who has taught her how to pray forbids her to believe that, for the preparation for the ultimate triumph of God, she can do nothing other than pray.

To engage with the Church in helping God answer this prayer is to help the Church as well as have a missionary society. How can we be Christians without engaging in the "export trade"? How can we pray this prayer without adding at least silently, "beginning with me," and, "using me, my money, my witness, my worship"?

(4) Pray these petitions in the confidence of ultimate victory. "He must reign." Victoriously accept resistance, even suffering, and the reverses which frequently overtake noblest efforts on behalf of a more Christian order of life. Accept them knowing that God must win at last. Divine defeat is unthinkable. We do not minimize the tremendous power of evil in our world, nor do we pray in beatific optimism. But we persist in praying, "Thy kingdom come, Thy will be done, on earth as it is in heaven." Why? Because of Jesus Christ. The new beginning has been made. His coming and his life, death, and victory over death are decisive signs that the last word belongs to God. Thus Karl Barth declares: "The last word has been pronounced. There is nothing more to change in all this. We live on this event. This implies that we have all the more reason to pray: 'Thy kingdom come.' There is no contradiction in this."

IV. *Supply Everyday Needs*. Text, Matthew 6:11—"Give us this day our daily bread." (Or, "Give us this day our bread for the morrow.")

There is such a thing as Christian materialism. Doubtless spiritualizing this petition is permissible. But doubtless also Martin Luther was nearer the truth when he insisted it referred to asking for necessities. Hear Dr. Luther: "Daily bread means everything necessary to the support and comfort of existence, as food and raiment, house and land, money and goods, a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, honor, true friends, good neighbors, and the like." It is a commodious catalogue! Had Luther lived in 1957 he might have added electric refrigerators, electric stoves, blankets, dishwashers, automatic clothes washers and driers, automobiles, and planes. Do these not contribute to the "comfort of existence"? Of course Jesus saw the perils of wealth. He also saw the perils of poverty. He was a widow's support. He spoke of patched clothes, of low-priced birds in the market, of beggars glad for bits of garbage discarded by the rich man's cook. Look at Matthew 6:25-34. Have we any right to work for anything for which it is not right to pray? Should we be satisfied to work for adequate means of living without praying?

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So the divisions of a sermon on this petition might be (1) Christ taught us that God is concerned with all of life; all of our lives not just a fenced-off section called "spiritual."

(2) It is for *our* bread. In this petition the prayer changes from "thy" to "us" and "our." Eight times in three verses we find these words "our," "we," or "us." It would seem that the "us" means the community joined with Christ, with whom we pray and "in" whom we are to work until the needs of all God's children are met. Certainly it is not "give me." Interdependence is written large, sometimes terrifyingly so, in modern life. Wars, bad housing, deficient diets, epidemic diseases, juvenile delinquency, all underscore the fact. "If men create dustbowls out of fertile land, neglect food production to make war, quarrel and snatch at the family table, then we all may starve." (Hugh Martin, *The Lord's Prayer*, page 84.) Here the use of the poem by Karle Baker, "The Lord said, 'say Our'" may be effective.

(3) "Our daily bread" probably means bread "for the immediately following day." Give me neither poverty nor riches, prays the wise man. "Give to us our bread of the day" is also a commended rendering of the Aramaic. Hence we ask God that we and all his children may pray and toil that we may have enough but not too much. Acquisitiveness can be a deadly sin.

(4) This prayer is an acknowledgment of our debt to the creator and Father of all. God's connection with modern bakeries may seem remote. Nevertheless, Maltbie Babcock's familiar lines are sound theology:

Back of the loaf is the snowy floor,
And back of the flour is the mill,
and back of the mill is the sun and the shower
And the wheat, and the Father's will.

V. *Travel This Two-Way Street*. Text,

Matthew 6:12—"And forgive us our debts, as we also have forgiven our debtors."

A man was overheard explaining why he preferred to join the Presbyterian Church rather than the Methodist: "I'd rather have my debts forgiven than my trespasses"! Debts or trespasses, they refer to the sins which do easily beset us and which we so easily and frequently commit.

(1) Pray this prayer only when you realize that you need to ask for forgiveness and need to be forgiving. Before any one dismisses the idea that to regard himself as a sinner is immature or unrealistic let him re-think the meaning of sin. The New Testament's five different words for it uncover other meanings than the conventional one that it is a fracture of one of the Ten Commandments. Sin is missing the mark, or failure to be what we might have been. It is also a crossing of the border between right and wrong. What about the line between truth and falsehood, kindness and cruelty, honesty and dishonesty? A third word means a slipping across, as an unsteady pedestrian may do on an icy path. Most of us know what it is to slip across into bad temper. Fourth is a word meaning lawlessness, and here the meaning is obvious. There isn't any place "where there aren't no Ten Commandments." Fifth is the word used in our Lord's prayer: sin as a failure to pay what is due, a debt.

(2) Pray this prayer only if you meet the condition attached. It is the only petition so conditioned. Literally, says a New Testament expositor, we are praying "Forgive us our sins in proportion as we forgive those who have sinned against us." Verses 14 and 15 of this sixth chapter of Matthew clarify the meaning. Sobering is the implication that if we ask God to forgive us when we do not forgive another, we are actually asking God not to

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forgive us. Human forgiveness and divine forgiveness are inextricably intertwined; forgiveness is a two-way street. Once during family prayers in his South Sea island home, the famous writer, Robert Louis Stevenson, stopped in the middle of this prayer and left the room. Asked by his wife what was wrong he answered honestly, "I am not fit to pray the Lord's prayer today." Am I fit? Are you? Not if we retain an unforgiving spirit.

(3) Only Christ can make us fit to pray this prayer. Only his love within us and "beamed" from us can make us forgiving and thereby prepare us for God's forgiveness. Christian love (agape) is "unconquerable benevolence" and it is ours when Christ lives in us.

PARSON'S BOOKS-OF-THE-MONTH

Gerald Kennedy, bishop of the Methodist Church, and Jackie Robinson baseball player extraordinary, have been bracketed in my thoughts lately. Similarities are not obvious, and may be few. But both the bishop and the baseball hero mean much to any team on which they play. Both were "boy wonders," the bishop being at the time of his election the youngest bishop in his great denomination. Both are older now. Jackie has been "sold" to another club, and the malicious suggestion has been heard that it is because as far as major league playing is concerned, he is too old and most of his achievements lie behind him. This is likely to prove a dangerous assumption for any players lined up against him next session.*

Bishop Kennedy is older (Who isn't?) than when he first crossed the horizon of the Protestant Church as a rising star. He has many solid achievements behind him. In his earlier books he usually made a few

*EDITOR'S NOTE—Mr. Robinson's announcement of his retirement as a baseball player came after this was written.

home-runs and if he made errors and occasionally struck out, his swinging and base-running inspired minor league players! Enough of the analogy. Gerald Kennedy has just published his twelfth book, *The Christian and His America*. (Harper & Brothers, 175 pages. \$3.00). Part of this incisive, clear epistle to his fellow-Americans was given as the 1955 Ayer Lectures at the school of the prophets where I am a part-time teacher of the art the Bishop has mastered to an inspiring degree. Cogent thinker as he is, able administrator of a large swiftly growing area as he must be, Gerald Kennedy is pre-eminently a preacher and I think loves to be so described. Alliteration comes as naturally to this preacher as to the advertising genius who first coined "pink pills for pale people." In this latest volume Kennedy divides his twelve chapters into three sections, Delusions, Designations, Demands. Under Designations he discourses on Pilgrims, Priests, Prophets, Pastors and Perfectionists! But there are nuggets under those pinnacle phrases of a peripatetic prophet. Uncommonly sharp expressions of Christian insight mark page after page. If I had not overstayed my leave on these pages this month I would quote copiously. Widely read, Dr. Kennedy also listens to laymen sufficiently to find illustrative material from events and attitudes on Main Street. Preachers will like this discussion of the American dream in the light of the Christian faith and ethic. So will many laymen.

* * *

Masterly in simple exposition and popular in Christian application of personal psychology, Dr. Charles L. Allen of Atlanta, Georgia has issued another collection of his popular sermons. *The Touch of the Master's Hand* is an uncritical, allegorical treatment of Christ's miracles. Not since Clovis Chappell published his series of sermon collections have we had a more down-to-earth, almost elementary statement of many Christian truths than Dr. Allen offers. His phenomenal success in building one of the largest congregations in a downtown Southern city will be at least partly understood by those who read this book. Not a little of Dr. Norman Vincent Peale has rubbed off on this eloquent and industrious Southerner, and all reports indicate that his preaching meets a widespread need in one of the most church-conscious and sermon-loving regions of the nation. The volume is published by the Fleming H. Revell Company, numbers 158 pages and sells for \$2.00.

JEST FOR THE PARSON

Seated next to teen-age Jimmy, the new minister noted uneasily that dinner began without a thought of a blessing or grace. "Don't you ever talk to God before you eat?" he asked the boy. "Nope," answered Jimmy, "Maw's a right good cook."

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